

AMERICAN JOURNAL OF PHILOLOGY

VOL. X, 2.

WHOLE NO. 38.

I.—SPEECH MIXTURE IN FRENCH CANADA.

B.—ENGLISH AND FRENCH.

I.

In volume VIII, p. 133 et seq. of this Journal, I attempted to sketch the relation of the Indian and French languages in Canada. It was there shown that the material of the savage idiom, transferred to the French, is confined to so limited a range of ideas, and is so insignificant in amount, that it has failed to exert any perceptible influence on either the morphology or the syntax of the Gallic tongue; that the native speech-elements embodied in the French consist exclusively of names for concrete objects that were unknown to the Europeans and, consequently, for which they had no appropriate or adequate designations in their language; that these linguistic entities were mostly adopted without change of form except when their phonetic combinations rendered the borrowed products unwieldy or unmanageable servants of French tongues. If we now turn to that other form of language, the English, with which the French was associated in Canada, it is evident on the most cursory glance that the disturbing, reciprocal effects of the meeting of these two languages have been much more serious than is the case for that of the French with the indigenous speech of the country; that the results are out of all proportion when regarded indifferently from one and the other linguistic point of view: from the French in its influence on the English, and from the English in its bearing on the French. That the latter effect, that of English on the French, has been immeasurably stronger than the former, of French on the English, and

that the wide-reaching impulse in this direction should have been the natural resultant of political, social, and psychological forces abundantly operative in the history of the French Canadian folk, will be strikingly manifest in the course of the present investigation. By way of general prefatory remark, it should be observed that the Indo-European idioms, in virtue of their homogeneity, and through the absence in them of those intrinsic barriers to amalgamation attaching to the allophyllian, holophrastic character of the Indian, represent fundamental conditions of language that are *a priori* favorable to speech mixture. Whether the union of any two speech currents in this group be effected by anastomotic juncture or by surface distribution, the process of infiltration will always take place according to the familiar doctrine of *similia similibus*. And, in public usage, we shall necessarily have resultant composite products that receive varying favor according as the one or the other of any two given speech-forms shall be accounted the alloy affecting the original purity of that language which, for the time being, is in the ascendancy, whether from political or social causes, or from both combined. That the predominant element in this linguistic domain should have been the English was natural immediately after the Conquest; and, for the subject-matter now in hand, it is to be expected that we may find represented all the various phases of mingling of the two languages, from the simple adoption of the idiom of the conquerors, with its characteristic traits of sound-development, of word-formation, and syntactical arrangement, down through the divers stages of substitution of the special grammatical elements of the one for those of the other, such as that of suffixes, of the numberless transformations of sense, the peculiar coloring of the borrowed element with Gallic thought, and, for the phonetics in particular, the "watering" of English voiceless consonantal combinations with voice; the supplanting, in accordance with the law of *vis minima*, of certain phonological products of peculiar Anglo-Saxon growth by others of characteristic Romance evolution, etc. In this inquiry, however, we shall find that the bulk of the imported material consists either of vocables wholly unknown to French in its traditional usage, or of proper French words that have been so modified through influences of foreign growth as to be unrecognizable when admitted beside the circuit of ideal content which has always been covered by these forms. Before we enter, therefore, upon the inquiry as to what proportion of foreign, especially

English, words introduced into the French of Canada constitute legitimate additions to the language, it is fitting that we call to mind a few general principles according to which neologisms are developed in human speech.

There exists in all spoken language a two-fold tendency, a conservative and a revolutionary, and it is the combined action of these two forces, operating within definite linguistic domains, and for a certain more or less well-defined time, which determines the result of any given speech-form. The evil consequences of a disproportionate preponderance of the first mentioned drift (*vis inertiae*) of language are tersely characterized in a recent work on the psychological aspects of speech:¹ "Les langues doivent se renouveler périodiquement, non seulement pour servir au progrès de la science, mais dans l'intérêt même de la conservation des découvertes du passé: le sens commun se perdrait s'il parlait toujours la langue de nos ancêtres. Les langues vraiment vivantes, qui admettent le néologisme dans leur loi constitutive, font ou supposent des esprits vivants, toujours en travail, tandis que les langues fixées, comme le français, où l'on ne peut innover que dans les alliances des mots, entretiennent chez ceux qui les parlent une certaine paresse intellectuelle." And the same author would urge the necessity of neologism less for the purpose of restoring antiquated or worn-out speech, than for the awakening of mental action, for the development of ideas, and for a new classification of our elementary conceptions. In this enlargement of the circle of graphic expression to meet the needs of a constantly widening range of thought, the action of the individual is the genetic element that forms the point of departure, as in all other initial processes of linguistic development. The late lamented member of the Faculté des lettres de Paris² had this in mind when he entered upon a discussion of the psychological phenomena touching the obscure and difficult problems of *la sémantique*: "En effet, de quelque ordre qu'ils soient, de phonétique, de morphologie, de syntaxe, de lexique, tous les changements linguistiques ont pour origine première une action personnelle, et par suite, ce semble, arbitraire. Ils sont l'œuvre d'une volonté . . ." But in order that this voluntary product of the individual should

¹ Egger, Victor: *La parole intérieure. Essai de psychologie descriptive.* Paris, 1881, pp. 295-6.

² Darmesteter, Arsène: *La vie des mots étudiée dans leurs significations.* Deuxième édition, Paris, 1887, p. 89.

not vanish immediately without leaving perceptible traces of its existence in the language, it is indispensable that the psychological character of its inventor should accord with that of the people for whom it is promulgated. Neologism thus becomes an apagynous plant of necessarily short life, unless the circumstances of its origin be favorable; "pour vivre, il doit pousser ses racines dans le plus grand nombre possible d'esprits."¹ This holds true, of course, for the popular neologism, which, "tossed about in the wars of words," must depend on itself and live or die according to the inviolable law of survival of the fittest; but, for the writer's neologism, it is a conscious literary creation having an aesthetic tendency, and is dependent for its acceptance or rejection on the canons of literary criticism. "Celui qui l'essaye doit pouvoir justifier la liberté qu'il a prise avec la langue. Autrement dit, il faut que le mot soit nécessaire dans la circonstance donnée, qu'il soit l'expression la plus nette ou la plus forte de l'idée à représenter. A cette condition, il sera pardonné; bien plus il méritera de durer et durera: c'est par des audaces de ce genre que nos écrivains ont enrichi la langue."²

For the former of these groups, that is, the popular creations, there must naturally be as many centres of general development as there are multitudinous aggregations of human society, social, civil, political. Moreover, all of these spheres of growth, or of adaptation of foreign products, will not be equally widened by the new material. According to the circumstances of each special case, a certain set of new words will be crowded into the vocabulary, particularly when conquest or external pressure is brought to affect the recipient elements. Here, in the field under consideration, it will be noted further on that the political word-supply has been greatly varied and augmented for reasons that will be made manifest; and, again, in civil life, it is that branch of business, seafaring occupation, which formed the more important factor in the daily routine of the early Canadians, which has impressed itself upon the present vocabulary in its abundance and variety, not only for its expressions drawn from maritime life, but also in their transfer to the rôle of designations for acts and things that have not the slightest connection with shipping interests.

These phenomena, like most other manifestations of speech-life,

¹ Cf. Darmesteter, *op. cit.* p. 115.

² Darmesteter, Arsène: *De la création actuelle de mots nouveaux dans la langue française.* Paris, Vieweg, 1877, p. 33.

may be examined subjectively or objectively; with reference to the causes that produce them, or with regard to their formation. Considered from the genetic point of view, the investigation falls more especially within the domain of the psychologist,¹ while the scrutiny of form and the processes by which it is produced belong strictly to the philologist. It is to the latter, then, that attention is chiefly called in the present paper, although both the psychological and historical phases of the subject must receive consideration when that part of it is presented which bears upon the development and shaping of the semasiologic functions of any given word. In truth, for the external borrowing from another language such as the present instance with which we have to do, the question of transformation of meaning often plays the principal rôle and assumes an importance not secondary to that of creations out of the original material of the language. According to general principles, the new formations referred to above may arise, in the special case here under treatment, in three different ways: 1. We may have French element plus French element; that is, union of root and flexion according to the laws that determine the growth of the French language. 2. An English root provided with French flexion. 3. Importation of loan-words, of which there are the general varieties: (a) English vocables that have undergone some morphological or phonetic modification to adapt them to French usage; (b) English words taken up bodily, without any external change whatever, but to whose signification a French coloring is given; (c) A foreign word in the English dress and signification is naturalized and often supplants, for special reasons and in well-defined circumstances, the native product that bears precisely the same meaning. It is evident in the nature of things that comparatively few examples will be found of the first class; the productive suffixes are so few in number for the modern French, and the range of independent growth so limited, that we shall not be surprised if we find only meager traces of original creation in the otherwise rich development of the language on American soil. This limitation of creative force is not, therefore, in any way connected with the isolated position as regards home influence, of the Canadian French, but rather to the inherent nature of the French language as such, in its general linguistic status as a member of the Romance language group. Here external language growth has been reduced to a minimum degree

¹ Darmesteter, Arsène, op. cit. p. 37.

of activity, and, on the part of French, has had a marked influence upon our English tongue. "The inaptness for external development, the aptness to borrow, which distinguish our language from others of Germanic origin, are both mainly traceable to the Norman invasion."¹ It is to classes 2, 3, and 4, then, that we have to look for the wholesale changes of form and ideal content that have taken place in the Canadian French of to-day as contrasted with the Continental mother-tongue, and we shall see that the present drift of the former (Canadian French) is but a repetition of conditions that have existed at various periods in the history of the language in France itself. "Le français a subi plusieurs fois l'action des langues étrangères. Dès l'origine, il reçut une forte empreinte germanique qui laissa dans son vocabulaire plusieurs centaines de mots allemands. Au seizième siècle et dans la première moitié du dix-septième, il fut envahi par l'italien et l'espagnol. A la cour de Catherine de Médicis, les seigneurs parlaient un jargon où le français et l'italien se mêlaient en égales proportions. Des écrivains patriotes, Henri Estienne entre autres, poussèrent un cri d'alarme. Mais il n'y avait pas à s'effrayer de cette invasion qui ne pouvait porter à la langue aucune atteinte sérieuse."²

And it may be doubted whether here in Canada, too, the present strong amalgamation of English with French is likely in the long run to affect materially the latter language. Many monographs and books have been produced on this subject of late years, and continuous discussion is kept up as to the danger, under English influence, of a final and complete annihilation of Gallic speech in this part of the American continent. One zealous writer declares: "Il est possible, si nous n'y prenons garde, qu'avec le temps la langue de la province de Québec devienne un véritable patois qui n'aurait de français que le nom, un jargon qu'il vaudrait mieux abandonner dans l'impossibilité où l'on serait de le réformer," but immediately his better judgment asserts itself and he adds: "Nous sommes loin, il est vrai, d'un aussi déplorable état de choses . . . Mais bien aveugle est celui qui ne voit pas que l'éclat de la langue se ternit chez nous, que nous parlons et écrivons moins bien qu'autre fois."³ And again: "Cette habitude, que nous

¹ Whitney, W. D.: *Language and the Study of Language*, p. 147.

² Darmesteter, Arsène: *De la création actuelle de mots nouveaux dans la langue française*, p. 252.

³ Tardivel, J. P.: *L'Anglicisme: voilà l'ennemi*, p. 5.

avons graduellement contractée, de parler anglais avec des mots français, est d'autant plus dangereuse qu'elle est généralement ignorée. C'est un mal caché qui nous ronge sans même que nous nous en doutions. Du moment que tous les mots qu'on emploie sont français, on s'imagine parler français."¹

Another author, who is a purist, and who has devoted much time to a study of the purification of the Canadian French, takes a gloomy view of the present condition of his idiom: "Nous n'avons qu'à jeter un coup d'œil sur notre pays pour comprendre que nous sommes toujours menacés, comme aux jours mêmes de la conquête. Hélas! disons-le, bien qu'en rougissant; notre douce et belle langue française menace de tomber et de disparaître . . . Nous sommes entrés dans le mouvement du commerce, des sciences, des arts, de l'industrie, et il s'est trouvé que la langue de nos aïeux ne répondait plus aux besoins nouveaux. Dès lors, chaque année, nous avons laissé les mots anglais entrer par centaine dans notre langage . . .² En écoutant cet informe mélange de français et d'anglais que parlent aujourd'hui nos ouvriers, nos travailleurs de toute sorte, nous nous demandons avec anxiété quelle langue la grande majorité du peuple canadien parlera dans dix ans . . . Nous laisser angliciser maintenant que nous comptons un million et demi de Canadien-français, c'est une honte que nous ne devons pas être décidés à porter. Nous ne sommes pas assez dégénérés pour cela." The worthy abbé then proceeds to give us fifty octavo pages of words that are appropriately proscribed and anathematized in the name of that august body, the French Academy, for whose prerogatives he affects a becoming filial concern, and then he protests his regard for other authorities also in the following terms: "J'ai feuilleté pour vous (mes compatriotes) les quatre grands dictionnaires qui font autorité en France, j'en ai extrait, avec leur définition les mots dont la connaissance vous est nécessaire."

The serious apprehensions expressed by these two authors as to the immediate welfare of their mother-tongue are but a repetition of what one frequently finds written in Canada on this subject at the beginning of this century. Almost three generations have come and gone since the alarm was vigorously sounded against further corruption of the language, and the fear expressed

¹ *Ibidem*, pp. 6, 7.

² Caron, M. L'Abbé N.: *Petit vocabulaire à l'usage des Canadien-Français*, contenant les mots dont il faut répandre l'usage et signalant les barbarismes qu'il faut éviter, pour bien parler notre langue. Trois Rivières, 1880, pp. 3, 4.

that "soon" there would be no more French spoken on the St. Lawrence. In 1817, a "Québecquois" (probably M. Berthelot *fils*) penned the following sentences that are of deep significance for us of to-day, considering the marked progress toward uniformity and purity made by Canadian speech since that time: "Nous comptons sûrement parmi nous un grand nombre de personnes qui parlent bien leur langue et qui pourraient la bien écrire; mais il y en a d'autres que vous prendriez plutôt pour des Allemands ou des Hurons qui commencent à bégayer le français, que pour des Canadiens qui ont reçu une certaine éducation. Les anglicismes, surtout, et les barbarismes, sont déjà si fréquents, qu'en vérité, je crains fort que, bientôt, nous ne parlions plus la langue française, mais un jargon semblable à celui des îles de Jersey et de Guernsey."¹

This feeling of anxiety and fervent solicitude for the welfare, in the immediate future, of the French language in Canada, does not, fortunately, characterize all the little treatises that have been written for the amelioration of Gallic speech on the St. Lawrence. In a work published the same year as that of the Abbé Caron, the author declares that the influence of English has been much less than is generally supposed: "Il est bien étonnant que dans un pays, non pas seulement séparé, mais oublié de la France depuis plus d'un siècle, la langue française soit restée la langue du peuple; il serait plus étonnant encore que, dans notre isolement, et subissant le contact journalier de la population anglaise, nous eussions échappé au barbarisme. Au Canada, l'industrie, le commerce, les métiers sont en grande partie du moins, dirigés par des hommes qui ne connaissent pas le français et pourtant, il faut se comprendre de négociants à commis, de patrons à ouvriers. Etant données ces conditions sociales, on peut admettre à priori que le français Canadien est entaché d'anglicisme . . . On dirait que nous avons peur d'être expressifs et voilà la plus déplorable *anglicisation* que nous ayons subie. Quant à nos anglicismes véritables, on en exagère le nombre; on met au compte de l'Anglais bien des mots, bien des locutions qui nous sont venus directement de Bretagne et de Normandie, ou qui appartiennent au vieux langage."²

Warning after warning to this effect has been launched by

¹ Quoted by Bibaud: *Le memorial des vicissitudes et des progrès de la langue française en Canada*, p. 30.

² Dunn, Oscar: *Glossaire Franco-Canadien*, Préface, pp. xiii-xiv.

patriotic and over-enthusiastic purists, but the French language continues steadily to gain ground, contrary to all such idle apprehensions, and to-day it is as firmly established on the banks of the St. Lawrence as in the home of its birth. The time was when fears might have been legitimately entertained as to the possible suppression of the French tongue through the stringent governmental measures and preponderating influence of the English just after the Conquest; but a strong personality, rich mental gifts, a tenacious adherence to their religion and their language, have long since placed the Canadian French people upon an independent footing with reference to their competitors, and to-day, as I have shown elsewhere,¹ we have here the anomalous state of things according to which the solidarity of the Latin stock is so extraordinary that the Anglo-Saxon invariably has to yield whenever a face-to-face struggle ensues as to the maintenance of the old Gallic race traditions, or to the conquest of broader domains for the exercise of new powers of industry and intellectual life. In such circumstances, it seems, therefore, but a gross misapprehension of the true nature of the case, dictated by overweening zeal and patriotism, when writers insist upon the probability that in a few decades the French language in this part of the world may be absorbed by its rival, the English.

Considering this exceptional, or even extraordinary, relation of the Teutonic to the Romance idiom of the present day, it may not be out of place to enter here upon a short digression touching the speech influences that have prevailed at other periods in the history of the two languages, in order to bring out more prominently the notable stages of deviation on the line that separates the welded material from the simple products. The most marked deflexion of the curve of mixture will naturally be found at that point in time and place where the chromatic aberrations of the dialect colors are greatest; in other words, where the speech elements are the most complicated and the position of the observer with reference to them is changed by circumstances of a non-linguistic character, such as conquest, governmental regulation, etc. Looking, then, at the material from an earlier point of view, historically, I find in the position of the French language in Canada, and its behavior to the English at the time of the conquest on American soil, an interesting parallel in many respects with the

Cf. American Journal of Philology, Vol. VI, pp. 131-150; VII, pp. 141-160; VIII, pp. 133-157.

linguistic relation of these two idioms at the time of the Norman conquest, save that the conditions are reversed. Here it was the Neo-Latin tongue that was forced upon the Teutonic by a conquering race, the impingement of a semi-synthetic stage of speech upon a more highly synthetic development. In Canada, on the other hand, it is the Teutonic, in its already purely analytic stage, with a host of characteristics drawn from the Norman French on English soil, and its more or less intimate sympathy for Romance phonetics, word-form, and sentence taxis, which, by *force majeure*, is thrust into the mouths of a Romance folk that was just reaching the limit of a transition period of spontaneous language-growth in the direction of a free and full analytic state. Now it is evident that while the general linguistic operations are the same in both cases, the point of view is reversed in the one case as regards that in the other, and the presumable *a priori* effects of contact will vary in much greater ratio according to the composite character of the language; and this is actually found to be the case. The catalytic force exercised by the Franco-Norman on the early English has been manifestly much more serious than that of the later Teutonic idiom, modern English, on the mixed Romance forms of the St. Lawrence valley. Though the changes in the latter case were wide-reaching, they have not fundamentally affected the language as they did in England. "Rarely has any cultivated tongue, during a like period of its history, given up more of its ancient material than did the English during the few centuries which succeeded the Norman invasion; a large portion of the Anglo-Saxon vocabulary was abandoned; but this was only the natural effect of the intrusion of so many Norman-French words, an enrichment beyond all due measure, rendering necessary the relinquishment of some part of resources which exceeded the wants of the community."¹

The almost total lack of development in the Romance languages (French especially) of the single principle of word composition by means of the genitive—a favorite process in the Teutonic idioms—must have tended powerfully to affect the constitution of a form of speech such as that of the Anglo-Saxon, upon which the Gallic idiom was imposed by official edict, aristocratic favor and patronage. The same writer whom I have just mentioned in connection with this subject, refers to the constitutional change wrought in our language by its first amalgamation with the French: "The

¹ Whitney, W. D.: *Language and the Study of Language*, pp. 99-100.

Norman invasion, leading to a long antagonism and final fusion of a French-speaking with a Saxon-speaking race, brought in by violence, as it were, a great store of French words, of Latin origin, and thus made it comparatively easy to bring in without violence a great many more. And the deadening of the native processes of composition and derivation and inflection, caused in part by the same great historical event, made the language more incapable of meeting out of its own resources any great call for new expressions.”¹

On this side of the Atlantic, the return wave of English speech that later swept over the Gallic domain has had no influence so fundamental as to touch the organic mould of the latter language; the consequences of the linguistic fusion have been less serious for the morphological categories of the Romance tongue than were those of the Romance for the early English, but in the realm of semasiological fecundation the Teutonic sister is not a whit behind her former Neo-Latin rival; in fact, it may be asserted without fear of contradiction that the whole circuit of ideal content of the latter has been widened and deepened wherever the two linguistic forces have come together. The range of adaptation of foreign elements is not confined here, however, by any means to swelling the pregnancy in signification of a numerous set of words. While change of meaning is a more essential part of linguistic growth than change of form, “that would be but an imperfect and awkward language, all whose expansion of significant content was made without aid from the processes which generate new words and forms; and the highest value of external change lies in its facilitation of internal, in its office of providing signs for new ideas, of expanding a new vocabulary and grammatical system into a more complete adaptedness to their required uses.”² We shall see further on that the French has made use of all the productive means—suffixes, prefixes—at its disposal, to incorporate the English vocables in its word-supply, which is the richest branch of its loan material, and to adapt them by a skilful use of its inflectional apparatus to all the requirements of a rigid grammatical system. It is not the place here to discuss the point as to whether this enlargement of conceptional representation is always an advantage in view of the polyonomous character of

¹ Whitney, W. D.: *The Life and Growth of Language*. New York, Appleton & Co., p. 118.

² Whitney, W. D.: *Language and Study of Language*, p. 101.

many of the objects which have gone through a two-fold period, so to speak, of name gestation; or, on the other hand, of sundry terms whose characteristic evolution in each language has received its appropriate label, and afterward, when collected in this dual household, the fact is overlooked that they are homonymous, or real namesakes, in the fullest sense. In all of the borrowing by the French from the English, the degree and kind vary according to the circle of ideas that are represented. While the names and epithets of things are most easily drawn from the stores of the foreign idiom, certain classes of concepts have here received much greater prominence than others; witness, for example, the extraordinary number of words representing governmental acts and the official language generally, to which I shall call your special attention further on.

Of the various means used to enrich, or renew, the material of language, it may be inferred from what has been said that the circle of action and relative force of laws which govern the processes of organic growth are narrow and restricted in the Neo-Latin idioms: in Canadian French they exist in full force, it is true, for a certain variety of morphological phenomena, but these are of limited range, and their functions are strongly curtailed, as compared with the extensive and plastic growth by importation from sources outside of Canada. The subject of original word creation on American soil, in accordance with principles peculiar to the French and operating in certain definite lines, will be discussed in another place; here I have to do immediately with the second division of the subject as mentioned above; namely, with that which treats of imported speech material. This importation may, of course, cover all the linguistic traits and products of the foreign idiom, from the simplest phonetic, morphological, syntactical and prosodial elements, to the most complex combinations of sound, sense, and modes of expression of which English is capable; nay, more, the new-comers, whatever grade and degree of language development they may represent, render the genetic conditions of the problem incomparably more difficult to solve because of the crossings, the substitutions, the adaptations, the interchanges of form and content, and *vice versa*; in fine, by a mingling of all those processes of physiological, psychological, acoustic, and mixed linguistic import that constitute the body and ever-varying complexion of living speech. Here I must pass over, for the time being, any consideration of the phonetics except in so far as the

principles involved bear directly upon the form of word importations.¹ It is true that the sounds themselves of the language have in many cases a certain foreign coloring which must have its full consideration when we attempt to account for the present characteristic and often strange pronunciation heard on the banks of the St. Lawrence; but these alien articulations, however, do not represent, in any sense, the salient feature of the mixture; the Teutonic flavor is most strongly felt in the word-supply; it is along this line that the fight is thickest on the part of the purists, of whom there are some so zealous in their attempts to break through the deep-rooted custom of using foreign instead of native vocables, that they reject many good old French words which migrated to England with the Franco-Normans, and which have only just now come back, through English mouths, to be rashly impugned, or disowned, by their native sponsors. In nearly all of the various word-lists compiled (many of them with laudable, painstaking industry) for the purification of the Canadian French language, are to be found numerous examples of this over-confident, heedless ardor on the part of the authors; and some of the substitutions that are suggested to replace the venerable heirlooms of their ancestors are too arbitrary and far-fetched to merit even a passing notice. Such ill-advised repudiation of home-bred products is a linguistic catharsis of the most objectionable kind, and must inevitably lead to bad results. The supporters of this doctrine of verbal chauvinism, while they think to condemn everything that is English, simply because it is English, frequently miss their mark and overstep the bounds of moderation by inveighing against the use not only of Anglo-Saxon words that are universally current in France, but also of dialectic and archaic vocables, which give to their speech much more graphic and expressive import than that conveyed by the non-picturesque, often lifeless terminology of the Continental language. Furthermore, they not unfrequently commit the error of violating the tenets of their creed by unconsciously rejecting speech-coin to which the Forty Immortals have affixed their stamp. But while great diversity of custom thus prevails among authors as to the kind and number of individual words that should be discarded, on one point they are generally united, namely, that foreign locutions should be rigorously prohibited, and even in some cases

¹ A special treatment of the phonetics is reserved for a separate place in this series of papers on the Canadian French language.

vigorous measures have been suggested for placing them under ban. An author, to whom I have already referred, remarks on this subject: "Puis il y a deux sortes d'anglicismes, soit qu'on emprunte à l'anglais des tournures de phrase, ou qu'on en adopte certains mots. Quant aux tournures, elles sont, ce semble, toujours condamnables et ne peuvent qu'enlever à la langue une partie de sa distinction, de son originalité . . ." And again: "Pour ce qui est des tournures, . . . c'est là que nous péchons mortellement tous les jours, en paroles et en écrits."¹ And another writer says: "A mes yeux les barbarismes, les néologismes, les pléonasmes, les fautes de syntaxe et d'orthographe sont des péccadilles en comparaison des anglicismes qui sont pour ainsi dire des péchés contre nature."² Again: ". . . hors des cas extrêmes, l'emploi de mots et de constructions anglaises est un véritable fléau pour la langue. Déjà cet abus a envahi la portion instruite de notre société et y fait des progrès alarmans; et pour comble de malheur, on porte quelquefois cette licence dans des écrits que d'ailleurs, le génie ne désavouerait pas."³

That branch, then, of imported material which particularly concerns us here—after having excluded a special treatment of phonetics and the phenomena, more essentially psychological in their nature, of prosody—falls naturally into two chief groups: 1. Single words; 2. Modes of expression. I will first take the most important of these subjects, word importation, and endeavor to trace the leading principles that have governed the introduction of the new elements into the language under consideration. Here again differentiation becomes necessary from the outset. We may have foreign vocables brought in without any change whatever; that is, (a) either of form or content; (b) of form, but plus modified content; (c) of content, but plus modified form.

Under (a) we have a large class of words whose number and kind depend upon varying circumstances, both subjective and objective, of the individual, and of the community to which the individual belongs. The nearer he approaches to the bilingual condition, that is, to the point of speech consciousness where his thoughts may be clothed indifferently in the prescribed forms of the one idiom or of the other, with so much the more facility will he interchange the thought labels, intact, of the two languages, lessening or enlarging the mosaic character of his vocabulary.

¹ Dunn, op. cit. p. xxi, Préface.

² Tardivel, J. P., op. cit. p. 7.

³ L'Abbé Maguire, as quoted by Bibaud in op. cit. p. 53.

according to the fluctuating demands of his subject or of his hearer. If the former falls within the circle of his special acquirements and of the routine of his daily life, the subjective impulse to a mingling of class names that represent concepts common to both the French and English spheres of speech will be most marked. "Die meiste veranlassung zur mischung ist gegeben, wo es individuen giebt, die doppelsprachig sind, mehrere sprachen neben einander sprechen oder mindestens eine andere neben ihrer mutersprache verstehen. Ein gewisses minimum von verständniss einer fremden sprache ist unter allen umständen erforderlich."¹ If his hearer, too, is bilingual, the bilingualism being Franco-English, this circumstance will naturally supplement the favorable conditions just noted, and we shall have a constant drifting into speech mixture even where the vocables used interchangeably may not cover exactly the same thought content in the two languages. Then, again, a particular calling or profession may exercise a powerful determining influence on the choice of words drawn from the one rather than from the other idiom, if, by some external event, such as a political crisis or a social upheaval, the predominance of foreign forms is saddled upon the people nolens volens. "Wo durcheinanderwürfelung zweier nationen in ausgedehntem masse stattgefunden hat, da wird auch die doppelsprachigkeit sehr allgemein, und mit ihr die wechselseitige beeinflussung. Hat dabei die eine nation ein entschiedenes übergewicht über die andere, sei es durch ihre masse oder durch politische und wirtschaftliche macht oder durch geistige überlegenheit, so wird sich auch die anwendung ihrer sprache immer mehr auf kosten der andern ausdehnen; man wird von der zweisprachigkeit wieder zur einsprachigkeit gelangen."² This was particularly the case in Canada as regards judicial language. The government officials of the new *régime* not understanding the French law terms, and having plenary power concerning the form in which all judicial action should be presented, instituted for the conquered race their own tribunals, and required that before them not only the special terminology of the English courts should be used, but also that the set phrases and turns of expression familiar to the judiciary on Anglo-Saxon soil, and especially peculiar to the English executive, administrative, and municipal proceedings, should be the only channels through which the Gaul might sue

¹ Paul, Hermann: *Principien der Sprachgeschichte*, 2te Aufl. p. 338.

² Paul, op. cit. p. 338.

for justice. "Mais ce qui peut causer surprise, malgré l'excuse alléguée, c'est comment la langue se serait corrompue de prime abord après la conquête: je me flatte presque d'avoir la perception des causes qui nuisirent si subitement au bon langage de notre population: depuis 1763, et pendant un certain temps, les Canadiens se virent exclus de toutes les charges publiques et n'eurent pas même d'avocats de leur origine pour plaider leurs differends, eux si enclins à s'intenter des procès mutuellement, parce qu'ils sont, pour la plupart, descendants des Normands, qu'on répute grands chicaniers. Les hommes de loi anglais de bas étage qui s'étaient abattus sur le pays avec avidité, comme nous l'apprend notre compatriote Ducalvet, ignoraient la langue de ses habitants: les explications qui avaient lieu entre ces piètres archipéracites et leurs malheureux clients ne devaient-elles point dégénérer en un jargon étrange, chacun usant pour l'instant des mots français ou anglais qu'il pouvait s'approprier? . . . Sous l'empire d'un pareil état de choses, quel est le peuple qui aurait mieux sauve-gardé sa langue . . .? Quand, en Canada, on eût ainsi laissé frelater l'essence même de notre langue au contact des conquérants, il paraît qu'on ne regarde plus à aucune pureté de langage."¹ The natural consequence of this arbitrary procedure was that a flood of foreign vocables, drawn from the technical nomenclature of English jurisprudence, was poured into the French, and after a time these words became so deeply rooted in public practice that, though courts were subsequently established in which the native idiom was allowed, these terms have stuck almost as an integral part of this branch of the language down to the present day. Many words have become so thoroughly incorporated in the speech consciousness of the folk as to be considered pure French; in truth, I venture to state that a large proportion of those who employ the more common of these terms would resent with surprise and indignation any suggestion to the effect that they are using aught but the most immaculate vocabulary of their native idiom. I shall note here only a few examples that come from this source; a more extended list, with a differentiation of the varying usage, will be found further on. Such cases are: warrant, voteur ('voter' subst.), true bill, shire, township, record (mettre de record, 'put on record'), poll (maison de poll), patronage, no bill, caucus, applicant, appropriation, husting, speaker, constituents, platform (élec-

¹ Cf. Bibaud, op. cit. pp. 10, 11, 14.

torale), coaxter, writ (d'élection), message (President's), politician, evidence, motion (arguer sa—), addresses, affidavid.

Again, in important branches of industry, such as commercial intercourse, have the inoculating effects of the foreign idiom on the French been much stronger than those from the governmental side. For Canada there was assured an extension of official influence far wider and more lasting than that generally found in the relation of conqueror to conquered, owing to the polemic, litigious spirit of the Normans (a race characteristic to which I have already referred) which brought them incessantly into contact with the civil law; but, at the same time, a three-fold reason existed—one inherent in the French language itself, the others external to it; one foreign, the others domestic—for an extraordinary infusion of Teutonic modes of thought and ideal expression into the plastic mass, at this time, of Gallic speech on the St. Lawrence. The original cause favoring such a procedure had its origin in the process of welding together so many divergent dialects of varying phonetic and polymorphous condition, into a consistent, well-regulated system of speech such as exists at present throughout the Dominion; the external causes, dependent on race traits of both the French peasant and English trader, are manifest in the excessive love of gain, the penetrating shrewdness and business acumen of the Norman; in the bold, enterprising and commercial spirit of the Englishman, coupled with the indispensable individual qualification of a rigid conservatism that still clings to him in all matters touching the use of his mother-tongue, and the further important advantage of belonging to a ruling race which totally ignored in the beginning the necessity, or desirability even, of learning a foreign idiom that was generally regarded as a worthless jargon which could add nothing, directly, to his stores of fur and other stock in trade. In reference to these matters the Gaul showed himself, at this time, superior in intelligence to the Teuton, by his appreciation of the situation and his keen foresight regarding the mercantile benefits to be derived from it: he seized upon the trading vocabulary of his political enemy and commercial rival, with an eagerness characteristic of his race whenever the money-bag is at stake, and the consequence is that a rich harvest of commercial terms, which he garnered in self-interest, was added to the language of Canada and still forms an important part of it. So extensive, in truth, has been the importation of the English trade-speech that an enthusiastic purist declares for the

French : " Nous ne connaissons guère le nom français des outils et des machines que l'on voit dans nos ateliers, ni des étoffes qui s'étaient dans nos magasins."¹ The writer here, in his fervid declamation against all borrowings from the Teutonic rival, has doubtless fallen into exaggeration, but at the same time there is a superabundance of the foreign linguistic coin passing currently everywhere, which shows what a hold the Anglo-Saxon has had in the past on the mercantile life of the Canadian French people. For the present he is fast losing his grip, owing to the development by the French of a powerful national sentiment in favor of a maintenance of the language and traditions of their race. The following words will serve to illustrate a few of the more familiar substitutions of English for French names in the every-day industries : accountant, allspice, baking powder, bargain, bill, bill of lading, boss, bow-saw, brakesman, broker, cambric, change, crackers, dipper, discount, draft, dull (season), file, flash, foreman, gaiters, gin, instalment, job, kid, label, ladies' fingers, long-stick, mahogany, mangle (subst.), money order, net, pamphlet, parcel post, peg-awl, pickles, pigeon-hole, planer, plaster, play, pole, policeman, postage, post-office, pumps, punch, putty, raftman, reel, rug, run over (vb.), safe, sauce-pan, set (of furniture), settler, shaft, sheering, sherry, shooting-stick, side-board, sink, sky-light, slab, sleeper, sleigh, slip, slipper, slur (to), snack, sofa, span, stand, stock, strap, stuff, stakes, steamer, spring (voitures à spring), stamp, state-rooms, steam-shovel, step, stew-pan, steward, sulky, switch, tea-pot, team (pron. tim), tea-bord (thébord), ticket, ties, time-table, tow-line, track, truck, wagine, winch, wrench, yeast, zink.

A mere glance at this list will show that these verbal accessions are added by an external accretion which is purely artificial ; that they have nothing inherently to do with the organic growth of speech ; that they have developed in circumstances for the most part fortuitous, it is true, but fraught at the same time with the tenor of those "principles of cogent expediency" which may constitute a foreign language, wherever found and whatever its source, the desirable and faithful handmaid of thought. This is the same idea which dictated to the celebrated scholar, mentioned above, the following sentence, so appropriate to my present purpose : " It is by no process of organic growth, assuredly, that we put a certain title upon a certain thing because some far-off community, of which we know little, and for which we care less, gave

¹ Tardivel, J. P., op. cit. pp. 7, 8.

it that title; yet this makes, when once in use, just as good English as the words that belong to the very oldest Saxon families, or that came in with the Conqueror."¹

Under the heading (*c*) we have an important branch of the subject of speech mixture in this domain. It is here that becomes manifest at every step something of the power of adaptation and assimilation which belongs to language in its earliest generative periods; linguistic elements that were strangers to laws of Romance growth are here brought under their influence as thoroughly as if they had always been a component part of the Neo-Latin system; certain grammatical categories are built up out of Teutonic material with as much ease and expediency as if the formative principles were operative on Anglo-Saxon soil; and with this fitting to the new mould by a modification of external form, or by a full transference of the thought ingredients to new speech matrixes, so to speak, the compass of expression is widened while the framework of the language remains the same, the foreign matter being made to conform to it with a suppleness that characterizes original creations. And here again it becomes necessary to divide the freshly acquired material into two distinct classes, to discriminate, as far as form is concerned, between the Gallicized English product on the one hand, and the primary French fabric with modified thought coloring on the other. In the former there often comes to light a sharp action and reaction of the centripetal and centrifugal forces of language, and we have mixed morphological results according as the one or the other principle predominates; wherever the conservative tendency asserts itself positively, the phonetic equivalent conforms in a greater or less degree to the sound-products of the new surroundings; but wherever we have the circle of Neo-Latin sound conception disturbed by a strong dualistic consciousness, English and French, the form sticks more closely to its native Anglo-Saxon setting, and between the two extreme points—simple monolingualism and complete bilingualism—do we find the various shifting of phonetic and formal relation that exists in the present speech of Canada. Some of these sound variations from the Teutonic type are of the simplest kind, and serve to prevent ambiguity of meaning by likeness of pronunciation, or are mere imitations of the English sounds. Such, for example, are the following: *dame* (Eng. 'dam,' Fr. *digue*), which is, of course, easily differentiated from Fr. *dame*, 'lady,' by the

¹ Whitney, W. D.: *The Life and Growth of Language*, pp. 115-116.

subject-matter in hand and, by its pronunciation, from *dam*, 'damage, cost.'—*Campe* (la). Eng. *camp*, differentiated by its gender and pronunciation from Fr. *camp*. The word has preserved in Canadian French its restricted English meaning, and it is curious, therefore, that Dunn¹ should regard it as an original creation with the Canadians. He defines it thus: "Petite cabane au milieu des bois, ou au centre d'un chantier dans la forêt. La France ne pouvant nous donner ce mot, nous l'avons créé à propos." The first signification given in Webster's English dictionary (s. v.) agrees so closely with that in which it is here used that there can be no doubt, I think, as to its origin: "The ground or spot on which tents, huts, etc., are erected for shelter, as of an army of lumbermen," etc.—*Baute*, Eng. 'boat,' distinguished in pronunciation from *beau*. It may be, too, that an element of associative influence enters into the formation, as far as gender is concerned, built up by an analogy with *barque*; but it is more probable, I think, that it represents graphically a simple attempt to reproduce the sounds of the English word. The diphthong *au* carries with it a distinct reminiscence of the original orthography. Long *o* is otherwise represented by *ø*; cf. *bølt*.—*Cabousse* (la). Is this merely a graphic variation of the Eng. word 'caboose'? It would seem so, yet the termination *-ousse* serves to represent Eng. 'house' (*litousse*, 'lighthouse'; *rondousse*, 'round-house,' etc.) It may be that we have to deal here with an associative influence.—*Pine* (la), Eng. 'pin' (wooden). Feminine gender by analogy with *cheville*; it is thus clearly separated from Fr. *pin*, in pronunciation.—*Saife*, Eng. 'safe'; cf. also *shuife*, where the English flexion is preserved and *a*, of the stem syllable, is represented by the questionable digraph *ai*.—*Strappe* and *swampe*. Simple English words in French form to meet the requirements of pronunciation.—*Tobacconiste*; cf. under heading of "Contamination" further on.—*Waguine*, Eng. 'wagon.' Probably formed on analogy of the flexional ending in *machine*, to which also must be added the determining impulse of a slurred Eng. pronunciation with syllabic *n* (wagon: *wagn*), where the voiced glide in the combination *gn* has been developed to a regular vowel.

In *indictement* and *instalement* we have the intercalation of the common union vowel *e* by which, in French, the termination *-ment* is added to the verb root.² There are, of course, associative forms

¹ Op. cit. s. v.

² Diez, *Grammatik*⁸, p. 682.

that have developed under the influence of this large *-mentum* class.—The termination *-er* in English representing *nomina agentis*. Wherever change takes place in this set of nouns they invariably pass into the corresponding *-eur* types of the French, representing the same generic idea: *jobbeur* (pron. *gåbbør*), Eng. 'jobber'; *switcher*, 'switcher'; *shaveur* (pron. *ševør*), 'shaver'; *secondeur*, 'seconder'; *ronneur*, 'runner' (Fr. *pisteur*); *proposeur*, 'propose'; *peddeur*, 'peddler'; *manufactureur*, 'manufacturer'; *lofeur*, 'loafer' (cf. different graphic signs for the *o*-sound in *baute*, 'boat'); *lectureur*, 'lecturer'; *groceur*, 'grocer'; *informeur*, 'informer.' This set of words has drawn after them *tombleur*, 'tumbler,' and a few others. As a rule, for simple names of things the pronunciation of this *-er* termination represents the English equivalent much more faithfully than the *-eur* of the *nomen agentis*. Such are the forms *coppe*, 'copper'; *hawse*, 'hawser,' where the *r* has been neglected in English fashion; or *robe*, 'rubber,' where the vocalic *r* of American English is represented. In *youque*, English 'yoke,' we have an interesting crossing between French *joug* and English 'yoke'; so with *necqu'ioque*, 'neck-yoke,' where the palatal element, under dialectic influence, has been made to conform to the Quebec graphic representation in *fatigue* for *fatigue*.¹ The same is seen in *couque*, 'cook,' and *couquerie*, 'cookery.' Since the modern French has no guttural nasal consonant (*ng*), it becomes a matter of interest to note how this characteristic phonetic trait of the English is to be replaced in the mouths of a French-speaking people. The difficulty is compassed in Canada in two ways: by substitution for it of the simple dental nasal plus a necessary, epithetical *e* by which the dental character of the intervocalic *n* is preserved; as, for example, in the word *cheurtine*, or *chatine*, English 'shirting'; *poutine*, 'pudding'; or by the introduction of the palatal ("mittelgaumiger") nasal *gn*; as in *sligne*, Eng. 'sling.'—The English flexional *-y* finds its natural representative in the corresponding *-ie*: *grocerie*, *jacasserie* ("Littré, néologisme"), etc. Where the language has a verbum simplex on which a compositum is built up by associative influence of the foreign vocable, the original form of the simplex is maintained: *formalité*: *informalité*, by analogy with Eng. 'informality.'—A series of words change the quality of the

¹An explanation of the cross influences that have given these sound-products will be attempted in a subsequent chapter on the phonetics of Canadian French. It is enough for our purpose here simply to note them.

English *e* (particularly *é*) in assuming their imperfect French dress: *editorial*, 'editorial,' under the influence of antepenult *é* in *éditeur*; *référence*, 'reference,' according to the penult and antepenult *é* in *référer*.

The most prolific source of mixture is, perhaps, that which represents the expansion of the ideal content of French words, well known in the specific sense which has been assigned to them by historic association in their restricted use, to designate objects and acts peculiar to French life and thought. But this "bedeutungswandel" is, of course, not confined here to French products that have felt the fructifying influences of the English; in fact, nowhere else, perhaps, in the Romance field are stronger, or more frequent, evidences at hand to show the quantitative differences between older and younger strata of the language; yet while these variations are numerous, owing to the preservation of many vocables in their early significations, or in dialect form with slightly modified content, the most marked differences are qualitative, and are due to the associative influence of foreign thought designations that vary materially, for their inclusive worth, from the Gallic mould. Some of these conceptual modifications bear so marked a contrast to the original meaning of the words which represent them that they might almost be classed among the divers species of the *τρόπος*, of which the more frequently recurring example, synecdoche, would play the principal role in the generation of the hybrid semasiological products; and sufficient has been said already to indicate what branch of synecdoche would be best illustrated in the loan material, namely, the expansion of the original signification. Contraction of meaning is rarely found in this neoteric lexicological fabric, from the fact that it is so generally the result of simple cumulative increment without any regard to significant range of the native word on to which the new idea is grafted. This part of the subject, it will be observed, differs essentially from that which treats of neologism, or the introduction of new forms as well as new concepts, into the French of Canada; the verbal material is old here, while the thought-boundary only has undergone a "verschiebung"; in other words, the mixture is psychological, not formal, lexicographical.

If we regard the material at hand from a flexional point of view, we shall find that the noun and verb categories stand in pretty just proportion to each other in their share of the burden of augmented signification. The relation here varies in inverse ratio

to that which we shall discover in connection with new form-creations; the facility of verb growth by means of the suffixes, still productive, of the first conjugation and of the inchoative type, has given us a number of new verbs, derived directly from Anglo-Saxon speech matter, that greatly outweigh the corresponding products in noun flexion.

If we operate from another point of view and differentiate our word material according to the origin of the classes of ideas which it represents, it becomes manifest immediately that the same two divisions strongly predominate here which were the most numerous for the products borrowed in full from the English, namely, those for the judicial and commercial language. Belonging to the former we have the following verbs whose meaning has been widened so as to cover the characteristic signification which they bear in English: *appeler* (une assemblée), 'to call a meeting'; *appointer* ("un tel est appointé secrétaire"). This verb is also used in common social life with the general meaning of "to name, to fix" in reference to time, *appointer* une heure, un jour, etc.; and, again, from the general notion of 'fixing, setting' it has drawn another verb (*pointer*) with it in gunnery practice: *appointer* une fusil, instead of the simple *pointer*, 'to point.'—*Approprier* ("une somme a été appropriée à des travaux"). The past participle of this verb is also used in the sense of the verbal adjective 'appropriate' in English ("une somme appropriée aux besoins").—*Avocasser* (une cause), 'to advocate' a cause—used in French proper simply to indicate the following of a barrister's profession in a pejorative sense.—*Charger* (le jury), 'to charge' the jury. This word belongs also to the commercial language in the English sense of 'to charge' so much for a thing ("on charge tant pour cette marchandise").—*Introduire* (un projet de loi), 'to introduce' a measure. Following this idea, another English signification has been added to the use of this verb in social life: *introduire* une personne à une autre. Here it is probable that we have a syntactical crossing of the French *introduire* auprès d'un personage, and *présenter* une personne à une autre, under influence of the English construction.—*Législater*. "Ne se trouve nulle part," remarks Dunn, but cf. Bescherelle s. v. The English correspondent, 'to legislate,' has given the restricted meaning to it which it generally has in Canada, otherwise it is equivalent to "faire le législateur." According to Tardivel (p. 12), *légiférer* is rarely employed.—*Notifier* ("moi pour un (!) je les *notify* d'une

chose, c'est," etc.) This is a case of plain syntactical substitution under influence of the foreign idiom: "notifier quelqu'un *de quelque chose*" (English construction) for "notifier quelque chose *à quelqu'un*."—*Objeter* ("j'objecte à ce qu'on législate," etc.), which draws after it a crossing with *s'opposer* in the interesting form *s'objecter* (à une chose) in its new subjective signification, 'to object to.'—*Opposer*¹ ("je ne puis pas supporter cette mesure, je l'opposerai de toutes mes forces," etc.)—*Passer* ("le parlement a passé une loi," "cette mesure ne doit pas passer").—*Pourvoir* ("on accuse le gouvernement . . . de n'avoir pas *pourvu* à la complétion des chemins de fer"; "il est *pourvu* par la loi"). Of the two verbs *prévoir* and *pourvoir*, the latter is in much more frequent use in French than the former, and is, moreover, supported by English usage. This usage, therefore, was easily transferred to the Neo-Latin idiom, to the exclusion of the legitimate construction with *prévoir*.—*Prononcer* ("tel que prononcé par la loi"). Here, by association with the English expression, the technical locution, *le prononcé d'une sentence*, and *ordonné* par la loi, have mixed and given us a formula that is traced close to the foreign model.—*Qualifier*, in a technical, judicial signification, for which we have the circumlocution, "donner le cens d'éligibilité," is built up directly on the English verb 'to qualify,' in a legal sense. Furthermore, in the transferred sense of 'capable'; as, "de les (travaux) avoir donnés à ces contracteurs qui n'étaient pas qualifiés."—*Seconder* (une motion). *Seconder* les entreprises, l'industrie, une personne, etc., was not long in becoming generalized, under the influence of English parliamentary usage, so as to cover "une motion," and finally to drive out *appuyer* altogether in this connection.—*Servir* (un jugement) commended itself for adoption in the general use of the technical legal language because of the inexpressive and cumbersome locution, "notifier par voie de justice."—*Sommer* ("M. un tel a été *sommé* au Senat"). Dunn characterizes this use of the word as "loc. barbarissime," but, I think, considering that French usage covers the signification 'to summon'; for example, "sommmer quelqu'un de faire une chose," the extension of meaning here is easy and natural. The enlargement only of significant content is due to English, not the word itself, as would seem to be implied by Dunn, s. v. "De l'angl.

¹ The opportunity will be taken to classify all phenomena of this kind (omission of the reflexive pronoun, etc.) in a separate article on the morphology and syntax of the Canadian French.

To summon." The Old French has the form; cf. Bartsch's 'Chrestomathy,' s. v., to which he only gives, however, the meaning of *summieren*.

If we now pass to the verbs used in commercial pursuits, we shall find that the same general principle holds good here as with those just considered, namely, the word is familiar to French ears in a given sense only, to which sense a further signification is added, so that it may cover the meaning also of the corresponding English word with which it has come in contact. Such examples are the following: *Charger* ("Je ne vous *chargerai* rien pour ce travail"), Eng. 'to charge,' which was noticed under the preceding heading, where I cited the formula "charger le jury."—*Assumer* ("ils ont *assumé* la dette") is legitimately construed with the abstract idea, "assumer la responsabilité d'une chose," but here we have a case of simple brachylogy where the concrete, modifying notion has taken the place of the abstract, under the influence of the English taxis.—*Arranger* (un habit) represents simply an extension of the regular French usage, "arranger des livres, une chambre," etc.—*Cuisiner* (des comptes) is a neuter verb in French, with meaning restricted to a practice of the culinary art, but under influence of colloquial English it has become active and assumed the additional signification of 'to tamper with or alter.'—*Décharger*. This word has passed out of its predominant concrete use and is employed figuratively under influence of English 'to discharge,' in the triple signification of *congédier* (un domestique), *libérer* (un accusé), and *revoquer* (un fonctionnaire).—*Défrayer* has suffered a verschiebung from its use with the person ("defrayer des amis") to the thing signified by the verb-stem, Eng. 'to defray the cost, expense.'—*Enregistrer* (une lettre). But who will deny that the locution is not more logical than the elliptical expression, *charger une lettre* (sur le registre)? "*Enregistrer* un acte de vente" is admissible.—*Forger*. From the figurative and familiar use of this word in "forger un mensonge, des nouvelles, un fable," etc., it was an easy step to "forger l'écriture, la signature de quelqu'un," etc., where we find represented the established usage in English.—*Incorporer* has assumed a new factitive, technical meaning, 'to make (legally) into a body'—"incorporer une compagnie"—which signification might naturally be expected to develop from the parasynthetic nature of the French compound that has received here a transfer of content from the English participial formation, to 'incorporate.'—*Ordonner* (un habit, le diner). In a neuter

sense the use of this verb was legitimate in French to express an order given to do something, and in the present case we have the same sentence elements with a simple auslassung¹ or suppression of the general verb concept, 'to make, to prepare,' a procedure that is eminently characteristic of English speech. Moreover, according to the general tendency in all this significant transfer from the English to the Canadian French, we have here a progression in the thought-series from the less to the more comprehensive expression, from the term of less to that of greater ideal content, from *commander* to *ordonner*.—*Promouvoir* (les intérêts). This use of the verb *promouvoir* is condemned in Canada; cf. Tardivel (p. 12, " *promouvoir* des intérêts sectionnels . . . Voilà deux anglicismes très en vogue. *Promouvoir* veut dire simplement: avancer d'un grade à un autre et non *favoriser*"); and Dunn, s. v., would regard it as a translation of the English 'to promote,' but he has an inkling of the correct point of view from which the word should be regarded, in citing a like use of it by Bossuet: " *promouvoir* de toute leur force la victoire dont leur mort devait être le fruit."—*Rectifier* ("rétablir la vérité des faits").—*Rencontrer* (les dépenses). This word has assumed a number of special significations which it does not bear in French, and has become, under English influence, a general term for the designation of both abstract and concrete notions for the expression of which the mother language possesses a series of clearly differentiated forms or locutions: "faire face à ses engagements; obtenir l'approbation; *justifier* les prévisions; répondre aux désirs" (cf. Dunn, s. v.), all of which represent various shadings of meaning of the English verb 'to meet.'

A. M. ELLIOTT.

¹ Gröber, G.: *Grundriss der Romanischen Philologie*, Bd. I, p. 650.

II.—A CONTRIBUTION TO THE HISTORY OF THE TRANSMISSION OF CLASSICAL LITERATURE IN THE MIDDLE AGE, FROM OXFORD MSS.

Auct. Rawl. 99, besides other pieces, of which I will only mention the *Heroïdes* of Ovid, contains in a handwriting of the thirteenth century three Latin treatises, all of them of some interest, not only for the study of the Middle Age and the history of Middle Age Latin, but as showing what Roman writers were most familiar at that time to the learned. All three treatises have been published, the second of them no less than three times, and each time without any knowledge of previous editors.

The first is Alexander Neckam's *de nominibus utensilium*. The second is the '*Phale to lum*' of Adam Balsamiensis. The third is the *Dictionarius* of John de Garlande. Of this last I shall say nothing, as its interest is purely medieval and linguistic. It is printed, from a MS in the British Museum, in Thomas Wright's 'A Volume of Vocabularies,' I, p. 121 sqq.

Neckam's treatise is occupied with an account of the various implements used in the occupations of every-day life, indoors and out, including even the names of fishes, birds, and other animals used for cooking or other purposes. It has been edited by Wright, *Vocabularies*, I, pp. 96 to 119, from a Cottonian MS in the British Museum, *Titus D. XX*, with excerpts from Paris MSS supplied by M. Delisle; also by Scheler, from a Brussels MS, in his *Lexicographie Latine du XII et XIII siècle*, 1867.¹ There is another but imperfect thirteenth century copy of it in a MS in the library of S. John's College, Oxford, numbered 178 in Coxe's Catalogue. Neckam lived, according to Wright, 1157-1217.

The substratum of the *de nominibus utensilium* is Isidorus' *Origines*, a manual of universal knowledge compiled in the seventh century, and which still waits to be edited adequately; for the numerous quotations from Latin poets which it contains, no less than the correct spelling of the vast number of out-of-the-way words explained, demand a more exact collation of early MSS

¹ Republished from *Jahrbuch für romanische und englische Literatur*, Vols. VI, VII, VIII.

(which exist in plenty) than has yet been given to the world. Besides Isidorus, Neckam quotes Horace,¹ Lucan,² and Juvenal;³ he has also unmistakable references to the *Moretum* and the *Ciris*.

I proceed to give these in the order of the Bodleian MS, adding the variants from Wright's MS (W), S. John's 178 (J), and Scheler's Brussels codex (S).

P. 2, in a list of delicate meats :

turtur allecia gamarus dimidio ouo confictus.

Confrictus, also W. **Constrictus**, Paris 7679, S.

The passage is Juv. 5, 84, 85 :

Sed tibi dimidio constrictus cammarus ouo
Ponitur, exigua feralis cena patella.

The variant *confictus* is interesting. No such word is given by Forcellini; but *confrixari* seems to have been used in the sense of 'frying with' by Theodorus Priscianus, a medical writer of the fourth century. The word is glossed in the MSS by *friē*.

P. 4, in a list of birds of prey :

nisus alietus cirri prepeti infestus.

Circi perpeti, W and S.

Here the superiority of the Bodl. MS is very perceptible. Alexander refers to the end of the Pseudo-Vergilian *Ciris*, 527 sqq.

Illi pro pietate sua . . .
Reddidit optatam mutato corpore uitam
Fecitque in terris *haliaeetus* ales ut esset:
Huic uero miserae, quoniam damnata deorum
Iudicio patriaeque et coniugis ante fuisset,
Infesti apposuit odium crudele parentis . . .
Sic inter sese tristis *haliaeetus* iras
Et *ciris* memori seruant ad saecula fato.

P. 5, in a list of clothes to be worn by the dairy-woman (*androchia*):

cuius indumenta in festiis diebus sint matronales serapeline (-pelline, W).

This is the *xerampelinas ueteres* of Juv. 6, 519. The Bodl. MS

¹Amite leui, Epod. 2, 33. Non ego uentosae plebis suffragia uenor, Ep. I 19, 37.

²I 503: Naufragium sibi quisque facit.

³Probably *nichiteria* in the following passage (p. 104 in Wright's edition) Assint etiam stratilates quibus decertantibus statelum maneat inconcussum quibus uictoram et belli finem consequentibus uictoriarum scripta utpote nichiteria punctis publicis non inlaudabiliter committantur, is from Juv. 3, 68.

has an explanation in the margin, serapeline, i. e. seron siccum quia in tempore sicco uestis illa apta est.

P. 14, bottom:

Habeat etiam bostar rusticus noster et presepe hoc equis illud bobus aptandum et si aliquantulum arideat prosperitas fortune blandientis. H(rubricated)abeat etiam agazonem et mulionem et in equitio equum admissarium.

Admissarium, S. Emissarium, W, J.

Elsewhere¹ I have suggested that *bostar* should be restored to Catull. CXV 1 for *instar* of MSS. The MSS of Neckam gloss the word *bouerie* (Bodl.), *bouverie* (W). In the list of farm stock which immediately follows, the word which W and S give from their MSS as *cicuros* (S), *ciciro*s (W), is correctly written in the Bodl. codex *tituros*, with the gloss *ex ariete et capra*. I should not have thought this worth mentioning had not Scheler ridiculously conjectured *cicures*. Noticeable as a word which in classical Latin is only poetical (Terentianus Maurus 1958 quotes as by Livius *Dirige odorisecos ad certa cubilia canes*) is the word *odorinsecus*, glossed in the Bodl. MS *brache*, in S *brachet*, in W *brazche*. All the MSS give the *n*.

P. 16:

Postmodum a mola granum constringi et dissolui et sinceratum foraminibus cribri eliquari.

Conpingi, SWJ. Et dissolui *om.* J. Scinceratum, SW. Eliquare, SWJ.

A very interesting reference to Moret. 40-42:

Transfert inde manu fessas in *cribra* farinas
Et quatit: at remanent summo purgamina dorso.
Subsedit *sincera* foraminibusque liquatur
Emundata Ceres.

P. 20, top:

Et notandum quod porticulus dicitur malleolus quo nauta dat signum sociis suis unde plautus in suo carmine dicit ad loquendum et ad tacendum habeatis porticulum.

Nota quod J. Malleus, S. Suis *om.* S. In suo carmine *om.* SJ. Ad loquendum sume porticulum, S. In W the extract is abridged to Vel porticulum habe. J has unde planctus ad tacendum et ad loquendum porticulum habeat.

The passage is Asin. 111, 1, 15, where the MSS of Plautus give:

Ad loquendum atque ad tacendum tute habeas portisculum.

Neckam, however, here draws from Isid. XIX 2, 13, where MSS

¹ In *Hermathena* for 1886.

generally (including one of the eleventh century in my own College Library) give *Ad loquendum atque tacendum* (-*tum*, *Trin.*) *tute habes porticulum*.

It seems worth while to add here, though it has no connexion with Latin literature, what Wright states to be the earliest allusion to the mariner's compass.

P. 18 in the Bodleian MS :

Habeat etiam acum iaculo suppositam rotabitur et circumvoluetur donec cuspis acus orientem respiciat, et sic comprehendunt naute quo tendere habeant (the other MSS debeat) cum cinossura latet in aeris turbatione quamvis stella illa ad oceanum numquam tendat propter circuli sui breuitatem.

I come to the second of the treatises contained in our MS. It has been three times published, as I learn from Hertz's *Praefatio* to his edition of A. Gellius, pp. xxxiv-v; by Haupt, from a Leipzig MS, in *Berichte der Sächsischen Gesellschaft* for 1849, p. 276 sqq.; by Hoffmann Fallersleben (Neuwied and Köln, 1853), from a Köln MS; lastly, by Scheler in the work mentioned above, from a MS at Bruges.

Between the end of Neckam's treatise and the beginning of this second, which, for convenience of reference, I shall call the 'Phale tolm,' from the two first words, is written in a small hand, which Mr. Merray assigns to the later thirteenth century, a short account of its aim. *Phale tolm &c.* In principio huius libelli potest queri que sit materia. que causa suscepti operis. quis titulus, et que utilitas. materia est talis sunt mea materies omnes (? omnis) conspectus in agris. ac inuenta domi mea sunt pharrago libelli. Causa suscepti operis est petitio magistri anselmi qui multociens pro epistolarum suarum leuitate multum redarguit. titulus talis est. Hic incipit oratio magistri ade paruipontani. Utilitas est ut perfecto libro et intellecto diuersarum rerum uocabula extranea congnoscamus.

The writer calls himself, in the course of the treatise (p. 279 Haupt, p. 5 Fallersleben) *Adam Balsamiensem* in the accusative, and more exactly describes himself (p. 283 H., p. 9 F.) as *natione anglicus, patria balsamiensis, genere beluacensis, mansione iam diuiore quam uoluissem parisiensis*. The natural meaning of this is that his ancestors came from Beauvais and settled in England, perhaps at Balsham¹ in Cambridgeshire, as Haupt suggests. He

¹ Or was he called before his sojourn in France *Adam de Baume*? In one passage (p. 4) he states that on his return from Paris one of his female relatives was censured by the rest quod me ut in puericia mea consueuerat adam balsameensem compellerat (a mistake for compellarat) nec magisterii nomen adiecerat. In the Bodl. MS balsameensem is superglossed i. dulcem.

studied in Paris¹ twelve years (p. 279 H., 4 F.), and then returned to England. It is the reception he met with on his return which he ingeniously works up into a narrative containing all the more out-of-the-way words for utensils, processes, and objects of every kind which his reading suggested to him. Like Neckam he draws chiefly from Isidorus; but occasional references may be found to Paulus Diaconus, Gellius, Nonius, and Priscian, from whom he seems to have got the word *conquexeral* (Haupt, p. 276). The Bodleian MS, as compared with either Haupt's or Fallersleben's, is sufficiently good to repay a careful study; but here I shall content myself with citing side by side the variants of these MSS, and a fourth, used by Scheler, in two passages where Adam has quoted Gellius.

Bodl. p. 5 (fol. 152 of the collective MS).

Post cenam artem liricines et tibicines audire iocundabamur. deerant autem liticines quos lituo cantare dixit iudex tesselinus in lectionum antiquarum commentariis. sed etiam sciticines deerant quos apud sitos .i. sepultos canere dicit acteus capito in coniectaneis.

Iudex, Bodl. FHS; tessellius, S; cesellius, F; cerellius, H; uindex or index cesellius, MSS of Gellius; sitientes, H; citos, S; sytos, F; canere solitos, F; ateus, F; atei, H; hactenus, S. The passage is from Gell. XX 2, where see the app. crit. of Hertz's new edition.

Bodl. p. 6:

Deerant tela iacula gladii quorum nomina in historiis ueteribus reperiuntur. hec sunt soliferrea gesa (gesea, FH; jesa, S) sparri (so S; spari, FH) rumpni (rumi, FH; ruini, S) rumpie (gestri, FHS) mensacule (so S; mesancule, FH) rumpie simbones (sinbones, S; sibones, FH) uerutenses clunacula (dunacula, F; climacula uel clunacula, S) ligule (lingule, FH; lingula, S) dominacula (om. FHS). de quo genere nenius (meuius, H; neuius, FS) in tragedia hesonia (? hesoma, as S; hesiona, FH) dixit (om. FH; ait, S) si nemini (si memini, H; om. S) morem gerere (gerere morem, FH; ingerere moram ut S) uidear hii me ligulauerunt ligula (uidear lingulauerunt me ligula, S; uidear lingua uerum lingula, FH).

This passage is from Gell. X 25. The line of Naevius is strangely corrupted in Bodl. and S; probably from *m* of *uerum* looking like *nt* and then being joined to *ligula*. The MSS of Gellius agree with F and H in giving *lingua uerum lingula*. Hertz prints it thus, after Klussmann:

[A.] Sine mi gerere morem uidear lingua. [B.] uerum lingula.

¹ Whence he was called Adam Parvipontanus (Adam du petit pont), if the identification found in the introduction above quoted and generally admitted is correct.

And this is certainly what the MSS most naturally suggest. But a negative seems imperatively demanded, as Ribbeck, following Sverdsjoe, gives

Ne mihi gerere morem uidear lingua, uerum lingula,

or perhaps

Sine mihi morem gerere uidear ligula, uerum haud lingula,

'let me follow my will not with words, but with the sword.'

The verse is alluded to by Varro also, L. L. VII 107: *Multa apud poetas reliqua esse uerba, quorum origines possint dici, non dubito, ut apud Naeuum in Hesiona enim uero (so K. O. Müller¹) gladii lingula.* This suggests another possibility:

A. Sine mihi morem gerere uidear lingua—B. enim uero lingula,

'with my tongue—nay rather, with my sword.' In any case (1) I prefer to keep Klussmann's *sine mihi*, (2) to place *morem* after *mihi* (so the Bodleian codex of the Phale to lum), on the alliterative principle by which the early poets were so greatly dominated.

ROBINSON ELLIS.

¹ The oldest and best MS of the de l. latina is Laurentianus 51, 10, of which 51, 5 is probably a copy. Both give, as Dr. Anziani specially informs me, *ut apud neuium*. *In esionam uero gladii lingula a lingua.* K. O. Müller thought that *m* of *esionam* was an error for *n*, the abbreviation of *enim*. There is, however, much ingenuity in Groth's conj. in Hesiona, *mucro gladii lingula a lingua*; *mucro* having been corrupted into *m uero*.

III.—THE ĀSURĪ-KALPA; A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA.

I.—INTRODUCTION.

The ritual literature of the Atharva-Veda, like that of the other Vedas, has attached to itself certain *pariçiṣṭas*, or supplements. Of these, the thirty-fifth, according to the best accessible MS, is the Āsurī-Kalpa, an *ab hicāra*, or witchcraft practice, containing rites to be used in connection with the āsurī-plant. The question as to what this plant was will be discussed below. The use of the word *kalpa* for such a text is explained by a passage in the *Atharvaṇīya-Paddhati*, which states, on the authority of Uparvarṣa,¹ that in addition to the five AV. *kalpas*—Kāuçīka, Vāitāna, Nakṣatra, Çānti, and Aṅgirasa—which are called *eruti* ‘inspired,’ there are certain other *kalpas* which are to be considered as *smṛti* ‘handed down by tradition.’²

Three MSS have been consulted in preparing this paper. Two of them are copies of the *pariçiṣṭas* of the AV.; the third is a commentary to the Āsurī-Kalpa. All three are loans to Dr. Bloomfield from the British Government in India. Just here I may say that I am greatly indebted to Dr. Bloomfield for the use of these MSS, for the encouragement and assistance which he has given me, and for his kindness in looking over my work. The MSS are as follows:

A, large sheets of light yellow paper, bound in book form, written lengthwise in a large clear hand and with considerable care. It is a modern copy.

B, narrow sheets of light blue paper, bound in book form, written lengthwise, text fuller in places than the preceding, but in a poor hand and with numerous errors. It must be a very recent copy. Both of these MSS are numbered 23.

S (Scholiast), much older than either of the preceding, single sheets of light brown paper grown dark at the edges, written lengthwise as the other MSS, but in a very poor, though large,

¹ A *mīmānsā* (pūrva-) teacher. See *Life and Essays* of H. T. Colebrooke, Vol. II, pp. 319-49.

² Cf. J. A. O. S. XI 377, Bloomfield, *On the Position of the Vāitāna-Sūtra in the Literature of the Atharva-Veda*.

hand. It contains three sections or chapters. **Part first** (folios 1b-6a') contains all the practices in brief form, and occupies about one-fourth of the MS. **Part second** (folios 6a'-7b') treats only of the externals of the principal rite, and occupies scarcely one-tenth of the MS. **Part third** is an elaborate commentary on what has preceded; but in its present condition deals with only about two-thirds of the practices, since the MS lacks some folios at the close.¹ This MS is numbered 120; but is also marked *p* (*patrāṇi*) 18; *sām.* (*sāmīvat*) 1880-81; and, on the last folio, written across the end on the margin, 347. From the appearance of the MS it might be as old as one hundred and fifty years; and since *sām.* 1880-81 probably has reference to Kielhorn's Report,² the MS may be as old as it looks. It contains about 200 *çlokas*.

At the beginning of **part third** it names Mahādeva as the speaker,³ who introduces his commentary (see p. 175, note 19) by saying: 'It [the mantra] is not to be uttered (performed) without teachers; by the precept of a teacher this magic power (success) [comes into being]. Accordingly in a single final commentary the Āsuri-[rite] should succeed,'—

*vinā gurūn akartavyām guruvākyena siddhidam*⁴ (cod. *siddhī*),
ekāntimātikāmadhye (cod. *ekāntē*) *sādhayeta tad āsuri.* 2.

Mahādeva⁵ is spoken of as the seer of the divine āsuri-text,⁶ and as becomes a *r̄ṣi* he speaks of the Gāyatrī, Triṣṭubh, and Anuṣṭubh metres (*gāyatrītriṣṭubhanuṣṭupchandah*), after which he proceeds to give full instructions concerning the rites.

Part first seems to be in fact a version of the *pariçīṭa*, fuller than the text and differing from it in some passages, but still essentially the same. The chief points of difference have been noted as readings of *S*. They have been put into *çloka* form where the MS seemed to warrant it. Readings from **parts second** and **third** are so marked.

¹ See p. 169, foot-note 1. The MS is catalogued on p. 58.

² The *pariçīṭas* as a whole are in the form of dialogues. Cf. Weber, *History of Indian Literature*, p. 153.

³ The conjectural reading *siddhidam* requires a regular fem. noun to be regarded as *neu.*; but for this text it may be allowable, since the MS departs widely in places from all rules of grammar, and also treats *siddhi* as a *neu.* in other passages.

The comma and period (, and .) have been used in all Sanskrit passages as the simplest means of transliterating the two Sanskrit marks of punctuation (| and ||).

⁴ An epithet of Rudra or Çiva, also of Viṣṇu and the name of various persons. It is an appropriate title, "Great-Lord," for the teacher of such a text.

⁵ *asya çr̄yāsurimāntrasya* (cod. *çr̄iasu-*) *mahādeva r̄ṣih*.

Apart from its subject-matter *S* possesses no little interest, because it contains abundant evidence of the character of the people having to do with its rites. It is exceedingly corrupt, as a few examples may suffice to show. The common writing for *sapta* is *satpa*; for *asurī*, *asuri*; for *sūkṣma*, *sukṣma*; for *cūrṇa*, *curṇa*, etc.: *juhiyat* and *jūhiyāta* are used for *juhuyāt*; *mṛyate* for *mriyate*, etc.: *ṛdayām* is found for *hṛdayām*; *bhimantritenā* for *abhi-* (beginning of a sentence); *karaye* for *-yet*; *titha* for *tīhir*, etc.: little or no attention is paid to *sāṁdhī*: the confusion of sibilants,¹ *s* for *ç* and vice versa, is exceedingly common: and other curious freaks in spelling occur, notably the use of *cy* for *c* (*cyurṇa* for *cūrṇa*, and *muñcyati* for *muñcati*), which is of some interest from a phonetic standpoint, and the writing of the word *vaçikartukāma* in eight different ways, while using it but twelve times, with a mistake of some kind in every single instance.² The errors are doubtless due in part to later copyists; but, from the present state of corruption, it may be safe to infer that the original MS was bad at the start; for it seems hardly possible that the scribes should be guilty of all the errors which it contains, even if the present MS is the result of several successive transcriptions. The nature of the mistakes stamps the writer at once as an ignorant and perhaps degraded person. It is about such a document as might be expected to be written in English by some Voodoo doctor among the blacks of the South. Numerous repetitions serve to light up otherwise hopeless passages, and when the brief outlines of the *pariçiṣṭā* are combined with the commentary the whole practice becomes clear. No two of the MSS exactly agree in the order in which the different forms of the rite are treated, and *B* has a passage not found in either *A* or *S*. Fortunately the *pariçiṣṭā* is mostly written in *çlokas*, which is of great service in determining the true reading.³ In style the *pariçiṣṭā* is somewhat like the *sūtras*, being terse and technical in its forms of expression, and consisting mostly of what may

¹ Cf. PROC. A. O. S., May, 1886. Introduction to the Study of the Old-Indian Sibilants; by Prof. Bloomfield and Dr. Edward H. Speiser.

² It may be said in addition that there is hardly a sentence in the entire MS in which there are not mistakes in the case-forms, the most common being the use of a stem-form for an acc.

³ In the text, where a MS reading is of no importance, it has been thought best to omit it; so, in the quotations from *S* the MS reading has been omitted where the emendation is obvious, where the same mistake is repeated several times, and, in a few instances, where MS evidence warrants the change; on the other hand, where it has been thought best to do so, the passage has been quoted *verbatim*.

be called rules ; the commentary is, of course, more like an ordinary text.

In this paper the attempt has been made not only to present a correct version of the *pariçışṭa*, so far as the material at hand would allow, but also to reproduce to some extent the scholiast by citing, mostly from the first division, such passages, with the text, as bear on the same part of the rite, and by incorporating into the commentary accompanying the translation such other passages as throw light upon those already cited, or give an idea of additional matters not treated of in the text at all. In this way most of the salient points of *S* have been preserved without, at the same time, copying its tiresome minuteness of detail and unending repetitions—not that the commentary is of so much importance in itself, for, as has been shown, it represents the work of a person of little intelligence apparently, certainly of small acquirements ; but that the picture of the whole might be as complete as possible. The practice of witchcraft forms a dark chapter in the history of mankind, and anything that throws light upon the attitude of mind in which its devotees have practiced their curious rites is not to be despised. The "meditations" of *S* may not be without their suggestions to those who care to read between the lines, and the whole practice is a curious bit of evidence of the power of superstition over the human mind.

While the *Āsuri-Kalpa* has proved a rich field for emendation, and has afforded some opportunity for conjecture, it has not been altogether unfruitful in new material, as the following list will show.

SIMPLE STEMS.

Denominative Verb: *pışṭaya*, to grind up, make into meal.

Nouns (members of compounds): *nastika* [*nastī*], destruction. *ravi*,¹ a tree or plant of some kind. *ṣaḍi* (not in a comp.), a collection of six. *sruca* (?) [*sruc*], sacrifice-ladle.

Adjectives: *pretaka* [*preta*], belonging to a dead [man]. Possibly (?) *jigāisa*, desiring to conquer.

Particles: *klin*, *kṣāum*, and *grīh*.²

Analogical Vocative: *duhite* [*duhitar*], O daughter.

New Meanings or Uses: *sureçvari* (compound stem), *āsuri* (plant and probably also goddess). So *lakṣmī*, apparently and possibly *grī*. *caturtham* (?), fourthly (as adverb).

¹ See page 189, foot-note 4.

² Evidently from *grī* 'beauty, welfare.' These words are used as part of a muttered spell, and have, therefore, no particular meaning.

COMPOUND STEMS.

Nouns: *aprajatva*, childlessness. *utkarāya*, overcoming (?).

Adjectives: *dakṣinakarṇika*, having its point (ear) to the south. *devīja*, goddess-born. *raktavāsasa*, having a reddish garment. *vāyaga*, subdued. Possibly *pratyāmukha*, facing.

Neuters as Adverbs: *dinatrayam*, at the three parts of the day (A. M., M., and P. M.) *dināṣṭakam*, at the eight parts (watches) of the day. Possibly (?) *saptāhanam*, at the seventh dawn.

COMPOUNDS OF A MORE GENERAL CHARACTER.

aparājaya, invincibleness. *karmakārikā* (fem. of adj. *-raka*), deed-performer. *nāgendra*, a plant, probably Betel. *vācikartukāma*, the desire to render submissive. Possibly also *surati*, a plant of some kind.

A few words have as yet baffled all attempts at a solution. They will be mentioned as they occur.

That the Āsurī-Kalpa must at one time have occupied a position of some importance appears from the fact that it is mentioned, according to Weber, Ind. Stud. XIII 415, under the name Āsurīyah Kalpaḥ in the Mahābhāṣya IV 1, 19, Vārttikam f. 19b. In this connection it may be added that the conjecture offered by Professor Bloomfield (J. A. O. S. XI 378): "pañcakalpaḥ is probably not to be understood (with Weber, Ind. Stud. XIII 455) as one studying five different *kalpas*, i. e. *grāuta-sūtras*, but means an Atharvavedin who is familiar with these five *kalpas*," i. e. the five belonging to the AV., has recently been confirmed by the discovery, made by the same scholar, of the word *pañcakalpi* (stem *-in*) used in the colophon of a Kāuç. MS¹ to mean the writer of a Kāuç. MS. In connection with *pañcakalpaḥ*, says Weber (loc. cit.), the Mahābhāṣya (Vārtt. 3f. 67a) mentions the words *kālpasūtrah*, *pārāgarakalpikah*, and *mātrkalpikah*. This last word Weber does not attempt to define, but says of it: "Letzteres Wort ist in der vorliegenden Beziehung unklar." In the Kāuçika-Sūtra, 8, 24, is mentioned a *gāṇa* of hymns (AV. II 2, VI 111, and VIII 6) under the title *mātrnāmāni*, the object of which is the preventing or removing of evil; and Atharva-Pariçīṣṭa² 34, 4, mentions the same *gāṇa* with the

¹ No. 86. Report on the Search for Sanskrit MSS in the Bombay Presidency, 1880-81, by F. Kielhorn.

² **A** No. 32, **B** No. 34. The latter numbering makes the Āsurī-Kalpa No. 37; for each MS gives between it and the *Gāṇamālā* two other pariçīṣṭas—

addition of AV. IV 20, under the same name.¹ It also adds, *iti mātrgāṇah*.² As *kālpasūtrah* means one familiar with the Kalpa-Sūtras, and *pārāçararakalpikah* seems to have been used of a person who had studied the Parāçara-Kalpa,³ it is safe to infer that the word *mātrkalpikah* meant one who was familiar with or made use of the Mātr-Kalpa, and such a text may yet be found. If it ever appears, Professor Bloomfield conjectures that it will prove to be a ritual for the use of a priest in connection with this Mātrgāṇa. The presence of these words in the Mahābhāṣya, which contains many Atharvanic words not found elsewhere, cited as they are without explanation, goes to show that they were all well understood by the people of Patañjali's time, and therefore referred to rites and practices so familiar to the Hindoos that the mere name was sufficient to make the reader understand the author's meaning. As they are all Atharvanic, and the word Āsurī-Kalpah is also Atharvanic, there can be no doubt that the Āsurī-Kalpah and the Āsurīyah Kalpah are essentially the same, though the text may have suffered some changes at the hands of later authorities on the uses of āsurī, and it is evident that the *pariçiṣṭa* must have had considerable currency among those who made use of Atharvan rites. Additional evidence of the familiarity of the Hindoos with such practices is to be found in the Laws of Manu (XI 63), where the practice of witchcraft (*abhicāra*) and of magic with roots (*mūlakarman*) is mentioned in a list of secondary crimes (*upapātaka*). This reference also makes clear the fact that such practices are old; for they must have been well established when the Mānava-Dharmaçāstra took its present shape, and go back, therefore, in all probability, some hundreds of years before our era. On the other hand, it must be said that the MSS bear marks of a late origin. *S* mentions the Hindoo trinity (*brahma-viṣṇuhara*), contains the Buddhistical word *hevara*, uses the gen. for the loc. and ins., etc.; and all the MSS contain forms (transfers to the *a*-declension, etc.) due to analogy and not cited in any of the dictionaries, besides exhibiting in the subject-matter certain

the Mahābhiseka and the Anuloma-Kalpa. *B* does not number the latter or the Āsurī-Kalpa, but has after the Mahābhiseka what is evidently a corruption for 35. The PETERS. LEX., with *A*, makes the Anuloma-Kalpa No. 34. The numbering of *B* has been taken to correspond to Dr. Bloomfield's edition of the Kāuç.

¹ Cf. Weber, *Omina et Portenta*, pp. 350-53.

² Not in *A* or *B*; but see Bloomfield, Kāuç. 8, 24, note 5.

³ Cf. Weber, *Ind. Stud.* XIII 445.

tendencies which are recognized as modern. They are mentioned below.

The word *āsuri* is the fem. of an adj. from *asura* "spirit, demon," and therefore means primarily, "belonging to, or having to do with, spirits or demons." Under the form *āsuri*, the PETERS. LEX. gives the meaning, schwarzter Senf, *Sinapis ramosa* Roxb.¹ From the evidence of the MSS, *āsuri* must be a plant with a pungent leaf, and must bear fruit (*phala*) and flowers; moreover, a religious meditation (*dhyāna*) of *S*, which can hardly refer to anything else, speaks of the "bright four-sided granter of wishes"; then of the same as "reddish," "blue-colored," "having a sword in the hand," "having a hook in the hand," "having a 'red-stone' in the hand," etc. All these expressions are based upon characteristics of the plant, as will appear below. In describing the oblation the *pariçīṭa* says: 'The wise man should make meal of *rājikā*' (*rājikām pīṣṭayed budhah*), while *S* in the same passage speaks of *āsuri* as made into meal. The word *rājikā*, in fact, occurs in *S* only in **part third**, never in connection with *āsuri*, and always where the latter might be expected. The same is true of the word *rājasarṣapa*, for example,—

*vidhāne pūrvavat karmapratimām rājasarṣapāih,
pūrvavat kārayen nyāsañ, chedayet pūrvavad api.*

'In [his] preparation, as before, [one should cause] an image for the rite [to be made] with black mustard seeds. As in the former case, he should cause the [limb]-placing ceremony to be performed; he should cause [the image] to be chopped also as before.' The word *rājikā*, which was left untranslated above, is the common name for the Black Mustard of India. This plant has bright yellow flowers, and bears small dark seeds contained in a pod which is tipped by a long, straight, flattened, and seedless beak.² In all members of the Mustard Family, the pungency pervades the entire plant.³ There can be no doubt that this was the plant actually used, and it is plain that the ignorant and superstitious devotee saw a goddess in the plant itself,⁴ and found,

¹ Wm. Roxburg, *Flora Indica*, Semapore, 1832.

² Hooker, *Flora of British India*, I 157. The Black Mustard of Europe, which is closely related, is described as having smooth erect pods which are somewhat four-sided and tipped with a sword-shaped style. They contain small dark brown or nearly black seeds. The Black Mustard of the U. S. is similar.

³ Gray, *Introduction to Structural and Systematic Botany, and Vegetable Physiology*, 1873, p. 389 f.

⁴ Cf. the frequent similar personifications of the AV.

perhaps, in the effect of the seeds upon his palate an evidence of her supernatural power.¹ The "red-stone" (*rudhira*) mentioned above, and defined by the dictionaries as a certain red stone, not a ruby, here plainly means the seeds in the pod of the *āsuri*-plant, while the pod itself is probably the "sword," and possibly also the "hook."

The chief object to be attained was the subduing of another to one's will, or the destruction of an enemy. The use of the hymns of the AV. for the latter purpose is sanctioned by the Laws of Manu (XI 33): 'With the thought 'one should utter (perform) the hymns of the Atharva-Veda,' [let him be] without hesitation; the 'word' is the Brahman's weapon, you know, with it the twice-born should smite [his] enemies,'—

‘*grutir atharvāṅgirasiḥ kuryād ity avicārayan,
vāk castram vāi brāhmaṇasya tena hanyād arin dvijah.* 33.

The other practice, as has been stated, is pronounced criminal by the same authority. The rite itself is briefly as follows: after certain introductory ceremonies, the person grinds up mustard into meal, with which he makes an image representing the person whom he desires to overcome or destroy. Having muttered certain spells to give efficiency to the rite, he chops up the image, anoints it with ghee (melted butter), curds, or some similar substance, and finally burns it in a "sacred-fire-pot." The idea that an image thus destroyed accomplishes the destruction of the person represented, or at least does him serious harm, still survives in India, and it can be duplicated in almost any country in which witchcraft has been practiced. The *Sāma vidhāna-Brāhmaṇa* contains a similar practice, in which an image of dough is roasted so as to cause the moisture to exude, and it is then cut to pieces and eaten by the sorcerer. An image of wax has been largely used in various countries, the life of the enemy represented having been supposed to waste away as the wax gradually melted over a slow fire. This process was known to the Greeks, to the Romans, to the Germans, and even to the Chaldeans.² A vari-

¹ This may also account for the name, since at the time when these practices originated the Hindoos were both very superstitious and extremely unscientific in all matters pertaining to natural phenomena, and they would, therefore, quite naturally assign the pungency of the plant to some spirit or demon.

² Cf. Theocr. Idyll II 28, Hor. Epod. XVII 76; Grimm, *Deutsche Mythologie*, 1047 ff.; Lenormant, *Chaldean Magic*, p. 5, foot-note 1, and p. 63; Burnell, *Sāma vidhāna-Brāhmaṇa*, Vol. I, Introd. p. xxv, and see p. 190, foot-note 1, end.

ation of the same performance is to fill the image with pins, attach a hated name to it, and set it away to melt or dry up according to the material used. This is said to be still practiced in some parts of America, England and the Continent.¹ It is reported that a practice of this kind, i. e. the making of an effigy to be used for his destruction by means of sorcery, was tried on Henry VI of England; and early in the present century a similar trick was used against the *Nizām* of the Deccan.² Among the Indians of our own country, the Ojibway sorcerers were supposed to be able to transfer a disease from one person to another by a somewhat similar process. They were accustomed to make, for the patient who paid them, a small wooden image representing his enemy; then, piercing the heart of this image, they put in small powders, and pretended by this means, with the help of certain incantations, to accomplish the desired end.³ The fact that an image has been so universally used in witchcraft practices is no more remarkable than the fact that all nations have made use of images to represent their gods in religious worship, and the two things may both be referred to some law of the human mind by which similar conditions produce similar results. There is no discoverable connection between the Ojibway's wooden image and the Hindoo's effigy of dough other than the mere fact that each is the outcome of a desire to injure, and nature teaches them both to think of what is practically the same expedient.

The minor practices of the *Āsurī-Kalpa*, which are designed either to work harm to an enemy or good to the practitioner, will be found in their turn below. They seem to indicate a desire on the part of the author to furnish a short cut to power and to some of the more important blessings which were supposed to be gained by the sacrifices prescribed by the *Brāhmaṇas*; indeed, the practices of the *Āsurī-Kalpa*, as a whole, seem to show a disposition to supplant certain religious forms by simpler magical rites, while endeavoring at the same time to obtain powers for harm which religious practices either left in the hands of the educated Brahmins or did not bestow at all. It must be added, however, that the belief in the efficacy of repetition, so conspicuous in the modern "prayer-mills" of Thibet, is here plainly to be seen. In the *Āsurī-Kalpa*, as in all other Indian witchcraft practices, there is, of course, an underlying stratum of skepticism; but the

¹ Conway, *Demonology and Devil-Lore*, Vol. I, p. 272.

² Lyall, *Asiatic Studies*, p. 88.

³ Dorman, *Origin of Primitive Superstitions*, p. 361.

great power of the priests is tacitly recognized by the care enjoined upon one who undertakes to subdue a Brahman. The practices for obtaining blessings are confined to the latter part of the *pariṣṭa*,¹ and, from their general character, seem like an extension of the original practices, perhaps for the purpose of giving additional currency or respectability to the whole; they may possibly be regarded as a further indication that the *Āsuri-Kalpa*, however ancient its main practices may be, is, in its present shape, comparatively modern.

At the present time in America, the interest felt in witchcraft is shown by our surprisingly large and growing literature on the subject.² In India the interest felt is of a different nature, but it is none the less strong. To the Hindoo the subject is a living one, and while the native literature referring to magic and superstition has always been great, at present, especially in the vernacular dialects, it is enormous, and forms the favorite reading of the people.³ So great is its hold upon the natives that Lyall says of it:⁴ "It is probable that in no other time or country has witchcraft ever been so comfortably practiced as it is now in India under British rule";⁵ again, "in India everyone believes in witchcraft as a fact"; and just below, "In every village of Central India they keep a hereditary servant whose profession it is to ward off impending hailstorms by incantations, by consulting the motion of water in certain pots, and by dancing about with a sword." Beside this may be placed the statement of Conway,⁶ that there are 84,000 charms to produce evil made use of in Ceylon at the present time. In so far as it throws light on the past history of such practices, the work on the *Āsuri-Kalpa* may not have been in vain.

¹ Both MSS recognize a division of the practices into groups—*A* into two, as shown by the figures (*I* and *2*), and *B* apparently into three; for it has a two (*2*) where *A* has one (*1*), and what may be a one (*1*) in the passage which it alone contains. It lacks the number at the end. The divisions of *A* have been marked in Roman numerals, since it has been thought best to number the *çlokas*, although the MSS do not do so. The practices of the second division are all of the same general nature.

² See Poole's Index, third edition, 1882, under the headings Witchcraft, Demonology, Magic, etc.

³ Burnell, *Sāmavidhāna-Brāhmaṇa*, I, p. xxv.

⁴ *Asiatic Studies*, 1882, p. 96.

⁵ "Of course the witch is punished when he takes to poisoning or pure swindling" (*loc. cit.*)

⁶ *Demonology and Devil-Lore*, I 274.

II.—TEXT, CRITICAL NOTES, AND EXTRACTS FROM THE SCHOLIAST.

oīnamo rudrāya¹, oīn kaṭuke kaṭukapaltre² subhaga āsuri
rakte³ raklavāsase⁴, atharvaṇasya duhile⁵ 'ghore 'ghorakarmakā-
rike⁶, amukaṇhāna⁷ hāna dāha dāha pāca pāca manthā⁸ mantha
tāvad dāha tāvat pāca yāvan me vaṇam ānayāḥ svāhā.¹⁰ ḡayyā-
vasthitāyāś¹¹ tāvaj¹² japed yāvat svapiti, prasthitāyā¹³ gatīṁ dāha
dāha svāhā svāhā, upavīṣṭāyā bhagam¹⁴ dāha dāha svāhā svāhā, svāhā
suptāyā¹⁵ mano dāha dāha svāhā svāhā svāhā svāhā, prabuddhāyā
hṛdayam dāha dāha svāhā svāhā svāhā svāhā svāhā.¹⁶

athāta āsurikalpam¹⁷ upadekṣyāmo¹⁸ 'tharvaṇah,
nāsyās tithir¹⁹ na nakṣatram nōpavāso vidhīyate. 1.

ghṛtādisarvadrvyeṣv²⁰ āsurī²¹ cātajāpītā,

1. **A** and **S** omit these three words. **S** begins ḡrigaṇeçāya
namah.—2. MSS (all three) regularly *patra*.—3. **B** and **S** omit.—
4. So MSS (all three), fem. from transition stem in *-a*.—5. So MSS
(all three), analog. voc., as if from stem in *-ā*. In all cases where
an *a*- is elided it is written in the MSS.—6. **B** -karike, **S** -kārake;
but in one passage (p. 187) -kāriṇi.—7. **B** hāna, **A** hāna 2.—
8. **A** omits.—9. MSS -naya.—10. **S** amukasya matīṁ dāha
dāha, upavīṣṭasya subhagam (cod. *cu-*) dāha dāha, suptasya mano
dāha dāha, prabuddhāyā hṛdayam dāha dāha hāna hāna pāca
pāca pāca (cod. *pra-*) matha matha tāvad dāha dāha yāvan me
vaṇam āyāti hrīm hum pāṭ svāhā, iti mūlamantrah. **S** also
calls it atharvaṇamantrah.—11. **A** ḡiṣyā.—12. **B** -tāyāḥ etāv.—
13. **B** prachitāyāpagatīṁ.—14. **B** magam.—15. **B** omits, **A**
svapītāya.—16. **S** *part third* devadattasya ['Of a certain one,'
technical use] matīṁ dāha dāha, upavīṣṭāyā bhagam dāha dāha,
suptāyā mano (cod. marā) dāha dāha, prabuddhāyā hṛdayam
(cod. ḡda-) dāha dāha pāca hāna matha (cod. *ra* atha) tāvad dāha
yāvan me (cod. -vakte) vaṇam ānayo (cod. -ya) hum pāṭ svāhā.—
17. **B** āsurīṁ.—18. **B** -deçād atharvaṇah, **S** vyākhāsyāmah.—
19. **B** na tasyās tithi nītratram. **S** *part third*

çrimāhāde (-mahādeva) uvāca,
çṛṇu vatsa mahāmantram āsurīvidhim uttamam,
na ca titha (-thir) na [ca] nakṣatram na māsānūnyāiva (!) (māsāny
eva ?) vāsare,
na sthānam nakta (-te ?) tu kāpi na vevta (!) (veṭa ?) ca vidhī-
yate. 1.

—20. **A** ghṛtādiravyasarveṣv.—21. The mantra nāsyās, etc. ?

patrādyavayavaq¹ cāsyā jīgīṣā² cānupāyinī,
 hanukāmo hi ḡatrūṇç ca vaçikartum³ ca bhūpatin. 2.
 āsurīçlakṣṇapīṣṭājyān⁴ juhuyād ākṛtīm budhaḥ,
 arkāidhasagniñ⁵ prajvālyā cītvāstreñākṛtīm tu⁶ tām. 3.
 pādāgrato ḡṭasahasram juhuyād yasya vaçy⁷ asāu,
 ghṛtāktayā stri vaçini⁸ pālāçāgnāv dvijottamah⁹. 4.
 guḍāktayā kṣatryā¹⁰ tu vāiçyās tu dadhīmīçrayā¹¹,
 qūdrās tu lavañamīçrāt¹² rājikām piṣṭayed budhaḥ. 5.
 ā saptaḥāt¹³ sarva eta āsurīhomato vaçāḥ,
 kaṭutālēna trisāñdhyām kulochedam karoti hi. 6.
 qunām¹⁴ tu lomabhiḥ¹⁵ sārdham apasmārī tribhir dināih,

1. **A** yatrā-, **B** patrā.-2. **A** jīkāiṣā, **B** jīgīṣāgāñtugāminī.
 -3. **A** -kurvañç ca. **S** atha rājā, vacikartukāmaḥ; but elsewhere rājavaçikartukāmaḥ. Cf. **part third**, rāmāvaçikarañakāmaḥ and ḡatrughātanakāmaḥ.-4. **B** āsurīm. **S** āsuryā supiṣṭayā (cod. surṣiṣṭa-) pratikṛtiñ krtvārkasamidbhīr agniñ (cod. -iddhiḥ agniḥ) prajvālyā daksīṇapadārabhya [or -pādenā-] (cod. -pādā-) ḡastreñā cītvā (cod. always cītitvā) ghṛtāktām juhuyāt 108 aṣṭottaraçatahomena vaçī (cod. vaçī varçī). [Sc. rājā bhavati.]
 -5. **A** arkedhanā-, **B** arke.-6. **A** nu.-7. **A** vatyasāu.-8. **S** āsurīsupiṣṭapräkṛtiñ krtvā vāmapādenākramya ḡastreñā cītvā ghṛtāktām juhuyāt 108 saptahe siddhiḥ (cod. sidhi).-9. **S** pālāqasamidbhīr agniñ (cod. -idhiḥ agniḥ; similarly below) prajvālyāsūrīm (cod. -ri; so regularly) ghṛtāktām madha (!) (madhusahitām ?) juhuyāt 108 homena qātyaherā (-varo?) vaçam ānayati.-10. **S** khadirasamidbhīr agniñ prajvālyāsūrīm madhusahitām (cod. madha-) 108 homena saptahe va (!) (vaçī) bhavati.
 -11. **B** madhūmīçrayā. **S** udumbarasamidbhīr ... dadhyaktām (cod. dardhoktām).-12. **B** miçritām. [Sc. pratikāyāh ?] **S** udumbarasamidbhīr ... lavañamīçrāñ krtvā trisāñdhyām (-am) juhuyāt 108. For an enemy, **S** āsurīm kaṭukatāilāktām, linbākāṣṭe agni (!) (nimbañāṣṭenagniñ) prajvālyā homayo (-yet) 108 homena saptaḥāñna (!) (saptañanam ?) [or -āhe] mriyate ripuh.
 -13. **B** samāhat.-14. **S** ḡvetakhararomā (!) asuri (!) ekiķṛtya (-romñāsūrīm eki- or -romāsūrīm cāiki-?) yasya nāñnmām (!) (nāmnā ?) juhuyād akasmād apasmārāu (-re?) gūdyate (!) (guhyate ?).-15. **B** (not in **A** or **S**) qunām tu lomabhi (-bhīr) atra patrañrlipyā (!) (pattrañ lipyā?) rliṅgañ (!) (liṅgañ ?) vā rāja-sarṣapāliḥ samāliipyātu (-ya tu ?) bhūpayet (!) (dhū-?),
 gāureregrañ (-rāgrañ ?) tato dadyān mriyate sāva (sarvah ?) sañçayāḥ,
 abhakṣabhañçōc cārogyañ sarvarogaprayojanam.
 samjnātā (-tāh ?) piñḍapātāu (-pātikā ?) jaṭāt pāpā bhavanti hi,
 ekādaçānujaptañvām kulochedakṣato (-cchedah kṣa-?) bhavet. 1. (?)

nivṛttih¹ kṣīramadhvājyāir² lavaṇena tu sajvari.³ 7.
 arkāidhaḥ samidagnāu⁴ tu⁵ karoti⁶ sphoṭasamābhavam,
 teṣām upaṭamām⁷ vidyāt sureçvaryā⁸ gṛtēna ca. 8.
 arkakṣirāktayārkagnāv akṣinī sphoṭayed⁹ dviṣah,
 gaṭāsumāḥsaṇ tasyāiva nirmālyam citibhasma¹⁰ ca. 9.
 eṣām cūrṇena saṁspṛṣṭo hāsyāciло¹¹ 'bhijāyate,
 ajākṣirāktayā homāt¹² tasya mokṣo¹³ vidhīyate. 10.
 tagaram kuṣṭham¹⁴ mānsī ca tasyāḥ patrāṇi cāiva hi,
 etāḥ ḡlakṣṇāis tu saṁspṛṣṭah¹⁵ pṛṣṭhataḥ paridhāvati. 11.
 tasyāḥ phalāni mūlāni surabhihastimedasā,¹⁶
 sūkṣmataddravyasaṁsparçād¹⁷ anudhāvaty acetasaḥ. 12.

vāiçyasādhane homyāç cūrṇāi (homayēc chūrṇāi?) suratibhiḥ (?)
 kṛtām,
 catus̄pathe tu cūdrasya padmīnyotkaraṇe yatu (yā-?).
 likhitvā nāma saṁgṛhya karāgrāngulīṣiḍitam (-piḍi-?),
 ḡirahpiḍājvaraḥ cūlām vimatiḥ svastyasāṅgatih [svastyasāṅgatih.]
 valpādyā (kal-?) vā pṛayoktavyā vrāhmaṇādicatuṣṭaye (brā-),
 evāni saṁpāty abhicāraç [ca] caturṇām api darçitāḥ.

1. MSS nivṛtiḥ. S juhuyāt pṛanmānayane (!) (pṛatyānayane?)
 kṣīrāktām kṛtvā homa (-mam?) 108 tataḥ sthito bhavati.—2. B
 ḡiranaghājyāir.—3. S āsurīm lavaṇamīcīrām juhuyāt 108 saptāhe
 jvareṇa pṛathānayane (!) (pṛatyā-) kṣīrāktām juhuyāt 108 pṛa-
 svastho bhavati.—4. B arghedhāsa-, A arkeñda-. S āsurīnim-
 bapatrāṇi 108 (cod. -nīva-).—5. B omits.—6. A karovisphoṭa-,
 B karute pūrūṣa sphoṭa-. S hutvā sa visphoṭakāir gṛhyate.—7.
 A upasa-.—8. S pṛathānayana (pṛatyā-) āsurīm kṛtvā 108 svasto
 bhavati.—9. B -tāmye. S āsurīm arkakṣirāktām kṛtvā . . . homayed
 yad asya nānmānī (!) (nāmnā?) gṛhṇāti tasyākṣi sphoṭayati. For
 cure, S āsurīm kṣīrāktām juhuyāt 108.—10. S āsurīm citābhasma
 mahāmaṇṣām pṛetakām nirmālyam ekikṛtya 108.—11. S mantri-
 tena cāmṇena (cūrṇ-) yasya spūnāti (!) (spṛçati?) sa unmatto
 bhavati.—12. B hometa.—13. S āsurīm ajākṣirāktām kṛtvā svastho
 bhavati. In S the order is "Eye-twitching," "Epilepsy," "Fever,"
 "Loss of sense," "Boils."—14. A kuṣṭa, B nagaram kuṣṭha.—
 15. S abhimanritena yasya spūnāti (spṛ-) sa pṛṣṭhato 'nucaro
 bhavati.—16. A surarbhī ha.—17. A sūkṣmetat dra-, B sūktām
 tadra.—18. S has,—
 uçīraṇ tagaram kuṣṭham usrām othasitghāthān (!) (ञञ) paç-
 caka (pañcakam),
 āsurīpūspasañyuktām sūkṣmacūrṇām tu kārayet 108, (cod. -yet,
 tenācatābhi 108)
 abhimanritena (cod. mañtri-) yasya çati (spṛçati) çavaço (sa vaço)
 bhavati (bhavet). 14.

achidrapattrāṇy asita uṣirah¹ sarṣapāś tathā,
 etaccūrṇāt pūrvaphalam² etāī cātvāparājayaḥ³. 13. I.
 kusumāni manahcilā priyaṅgutagarāṇi⁴ ca,
 gajendramadasaḥyuktāṁ⁵ kiṁ kurvāṇas tu akīṅkaram⁶. 14.
 yāś ca⁷ striyo 'bhigachanti tā vaṣāḥ pādalepiṇah⁸,
 sapuṣpāṁ⁹ tāṁ samādāyāñjanān nāgakeçaram¹⁰. 15.
 anenāktābhyaṁ¹¹ akṣibhyāṁ yaṁ¹² paçyet sa ca kiñkaraḥ,
 añjanān tagaram kusṭham¹³ devijān kāṣṭham eva ca. 16.
 mānsi ca sarvabhūtānāṁ sāubhāgyasya tu kāraṇam¹⁴,
 tatsamidhān lakṣahomān nidhānām paçyate mahat¹⁵. 17.
 sarpir[dadhi¹⁶] madhvaktapattrāṇi vṛddhaputri¹⁷ sahasrataḥ,
 rājyam tu labhate vaṣyāṁ tatpattratrisahasrataḥ¹⁸. 18.

1. **B** uṣirah.—2. **B** puts çolokas 13–18 directly after the passage which it alone contains.—3. **A** yuvatphala ghatē cāi. **S** has instead,—

āsurīpuṣpapattrāṇi puṣpāṇi ca phalāni ca,
 nāgendraphalasāḥyuktāṁ sūkṣmacūrṇāṁ tu kārayet 108,
 abhimantritena yana (yasya) spṛçati sa vaço bhavati (-vet). 15.

—4. **B** mriyam̄yū ta. **S** has,—

manahcilā priyaṅguc ca tagaram nāgakeçaram,
 āsurīphalasāḥyuktāṁ sūkṣmacūrṇāṁ tu kārayet 108 [aṣṭaçatāni],
 abhimantritena ya (yasya) spṛti (spṛçati) sa vaço bhavati (-vet). 16.

—5. **B** gajeñdrāsa sañ. —6. **A** akrdvaraḥ.—7. **A** yasyā.—8. **A** -lepanah, **B** pāraṣādalepalāt.—9. **B** puṇṣpānāñtsa.—10. MSS -kesaram.—11. **B** añjanetāktāṁ.—12. **B** yaṁ yaṁ paçyet sa kiñkaraḥ. **S** abhimantritena cakṣuṣy añjayitvā yaṁ nirikṣayati sa vaço bhavati.—13. **B** omits, **A** kuṣṭa.—14. **S** has instead,—
 āsuryaṅgapañcakenātmānam dhūpayet,
 yasyāgagañdhān (!) (yo 'sya gandhaṁ ?) tighrati (ji-) sa vaṣyo bhavati. 18.

It also reverses the order of the two following statements.—15. **S** has,—

dadhimadhugṛtāktāṁ hutvāsūrīm juhuyāt,
 mahānidhānāṁ labhate daçasahasrāṇi,
 çatāyur vāi puruṣā (-saḥ). 20.

—16. Omit on account of metre? **S** āsurīm madhugṛtāktāṁ hutvā . . . labhate putram. 19.—17. **A** vṛdvapannīm.—18. **B** tatpattridhānāṁ . . . -trisahasrataḥ, repeating from çoloka 17 last pāda to 18 end inclusive. It then has sārdham . . . acetasaḥ (çoloka 7 end of first pāda to çoloka 12 end inclusive), after which it continues with çoloka 19 (suvarṇa-). **S** has,—
 rājyārthaṁ madhugṛtāktāṁ juhuyād āsurīlakṣmīm,
 sa rājyāṁ labhate. 21.

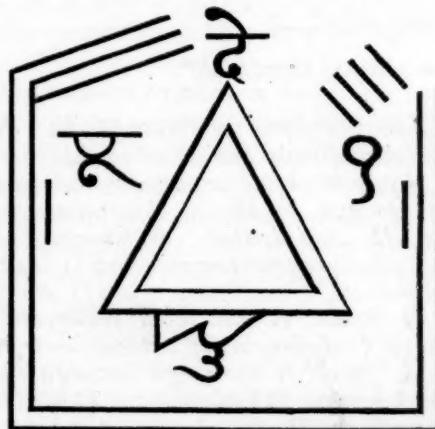
suvarṇasahasraprāptis¹ tatpatrāṇāṁ tu lakṣataḥ,
 sahasrajapāc² ca tadvad udake kṣirabhakṣīṇaḥ. 19.
 vāriṇūrṇe 'tha kalače³ pālācīpallavān kṣipet⁴,
 snānād alakṣmyā⁵ mucyeta sāuvarṇakalače 'pi tu⁶. 20.
 vināyakebhyaḥ snānato dāurbhāgyāc cāiva durbhagāt⁷,
 pṛṣṭhataṭa cānudhāvanti samśpṛṣṭā udakena tu. 21.
 uṣīraṁ tagaraṁ kuṣṭhaṁ¹⁰ mustā¹¹ tatpatrasarṣapāḥ,
 cūrṇenābhihitas¹² tūrṇam īcvaro 'pi vaço bhavet. 22.
 tulasī bhūmadā devī cūrṇasprītas¹³ tathā vaṣī,
 rājabhaye¹⁴ surecvarī mārjanād¹⁵ dhāraṇāt tathā. 23.
 na¹⁶ syād asyādbhūtaṁ kiṁ cin¹⁷ na kṣudropadravas¹⁸ tathā,
 nānāīcvaryāṁ¹⁹ nāprajatvāṁ²⁰ yasya devy āsuri gṛhe. 24.
 yasya devyāsuri gṛhe²¹. II.
 ity āsurīkalpaḥ samāptah²².

1. **A** svarṇasahasrasyāptis tu tatpuṣpāṇāṁ. **S** suvarṇātham āsurīphalāni daçasahasram hutvā suvarṇasahasram labhate.—
2. **B** sahaja-. **S** payobhakṣy āsuryudake prakṣīṇāṁ (!) (dakṣi-?) dityāmukho (!) (pratyā-?) bhūtvā daçasahasram jāpet.—3. **A** -lače lokeči.—4. **B** -vāṁ kṣipet. **S** āsurīpallavāīr aṣṭaçātoti-māntritam (!) (aṣṭottaraçatābhimantritam?) samśpūrṇam kṛtvā atma (!) (kṛtvātmānam?) snāpayeta (-yed?) ma (!) (ātmānam?) dhūpayet.—5. **B** -kṣmī. **S** alakṣmīn muñcyati (!) (muñcati), vināye kopasvarga (kopasargam?) muñcati.—6. **A** -phalače.—7. **B** -pi va.—8. **A** -gān. **S** durbhagā subhagā bhavet.—9. MSS samśpṛṣṭa.—10. **A** kṛṣṭaṁ, **B** kuṣṭaṁ.—11. **B** mastārāsnātlatpatra.—12. **B** -bhīhatas.—13. **B** -ṣṭasas.—14. **A** -bhaya.—15. **B** mārjanāt, vāraṇās tathā. **S** has instead, cyartutha (!) (caturtham?) jvarādibhūtān aṣṭaçatāni jāpetā mārjayena (!) (-nena?) prakṣīṇa (-ṇam?) mucyati (-te?).—16. **B** na ca tasyadbhu.—17. **A** -ci na.—18. **S** has instead, āsurīpiṣṭaiḥ çatavārāṇū (!) (-ram?) pari-jaspya (-apya) çirasi dhūpayeta gṛhito mucyati (-cyate?), duṣṭagṛhi-tāṇāṁ āsurīm homayet 108 tato mucyati (-te) kṣipram.—19. **B** -nīṣva.—20. **B** -pramataṁ. **S** has instead, aṭha mantrāṁ pṛakāṣayati lokānāṁ hitakāmyayā, āsurīmantrāḥ samśpūrṇam (-ṇo) astu ('stu).—21. MSS gṛhe iti.—22. **A** -tah. 35.

III.—TRANSLATION AND COMMENTARY.

Om, obeisance to Rudra : om, O pungent one, thou of the pungent leaf, blessed *asuri*, reddish one, thou of the reddish garment, O daughter of *atharvan*, non-terrific one, non-terrific wonder-worker (deed-performer), 'so-and-so' smite, smite, burn, burn, cook, cook, crush, crush, so long burn, so long cook, until thou hast brought [him] into my power : *Svaha*.¹

This is the so-called fundamental formula (*mūlamantra*). Preceding it *S* gives, somewhat at length, a preparation rite (*puraṇacaraṇavidhi*), in which a triangular fire-pot is prescribed for use in reverencing the goddess. **Part third** gives a diagram of it which is here duplicated. It appears that the altar-mouth was so



placed that one angle pointed to the south ; for the diagram has *pū* for *pūrvā* "east," *u* for *udīci* "north," *de* probably for *dakṣinā* "south," and a figure one (*r*) which may easily be a corruption for *pr*, *pratīci* "west." Cf. (**part first**) *puruṣahastapramāṇe* (cod. -*ṇam*) *trikonakundā*² *vedīyonisahitāṁ sattvā* (cod. *sattvā*) *dakṣinā*

¹ "Good-offering, good oblation." Used at the end of invocations very much as we use Amen.

² The equilateral triangle has been a favorite figure in mysticism as well as in magic. See description of the pentacle in *Dictionnaire Infernal*, Sixième Édition, 1863, p. 518. Cf. also Cornelius Agrippa, Vol. I, p. 196 ff., *De undenario & duodenario cum dupli duodenarii Cabalistica & Orphica*; also I 226 ff., *De Geometricis figuris atque Corporibus qua virtute in magia polleant, & quae quibus elementis convenient, atque coelio.*

karṇike devīm (cod. -*vi*) *pūjyet*.¹ ‘Having reclined (sat down), one should worship the goddess in a three-cornered fire-pot of the size of a man’s hand, with an altar-mouth having [its] point (ear) to the south.’ The preparation-rite includes an oblation of ghee and sugar (*ghṛtaçarkarāhoma*), garlands of the red, sweet-smelling oleander (*raktakaravirāpuspamālā*), an ornament (mark) of red sandal-wood (*raktacandanatilaka*), the partaking of a brahma-carya-oblation (*brahmacaryahavispānam bhaktvā*, cod. *bhaktā*), and a lying on the ground (*bhūmiçayana*).² *S, part second*, adds, *dakṣiṇābhimukho nityam* ‘facing the south constantly,’ *kambalāsanam* ‘sitting on a woolen blanket,’³ *raktavastraparidhānam* (cod. *trām pari-*) ‘putting on a red garment,’ and *raktagandhā-nulepanam* ‘anointing with red sandal-wood powder.’⁴ *S; part third*, says also, *sarvatra prāṇāyāmādiṣu* ‘in all cases in the holding of the breath in worship, etc.’

The address to the Āsurī-goddess, beginning the “fundamental formula,” occurs in *S* several times, mostly in **part third**, with slight variations in form. In one instance it has as one of its introductory phrases, *netratrayāya namah* “obeisance to ‘Three-eyes,’” and then continues, *om hrīm kaṭuke*, etc. Under the title *japamantrah* “whisper-spell,” it appears in the form, *om klim hrīn śrīm kṣāum kṣāum śrīn hrīm klin om, kaṭupattrē subhaga*

¹ **Part second** says of it: *trikonakaravuyonisahitaṁ karavuhastamātrāṁ tu kundāṁ kāryam, onisahita(!) (yonisahitam? hardly oni-) ayāta (athāto?) brāhmaṇa-dakṣiṇamukhavesine(!) (-vāsini?) homa (-mayet?) karavukundānu(!) agna(!) (-de tv agnīn?) dakṣiṇakaravum param(-rā?) sidhi (siddhil).* ‘A fire-pot must be made having a triangular — altar-mouth of the size of a — hand moreover; thereupon (?) one should offer an oblation (?) in the — fire-pot with an altar-mouth having a situation towards the south suitable for worship (?) [having kindled] a fire moreover with a — to the south. The greatest magic (success) [results].’ The word *karavu* occurs nowhere else and is not at present translatable.

² Cf. **part second** *bhojanāṁ havispānam ekasuktān(!) (-bhuktān?) bhūmi-çayanām brahmacaryam*; also **part third** *jiitendriyah* (cod. *yā*) *pūjayed āsurīm devīm* (cod. -*ri devi*).

³ For explanation see *Durga Puja (durgāpājā)* by *Pratāpachandra Ghosha* (*pratāpachandra ghoṣa*), note 19, p. xxix.

⁴ It heads the preparation-rite with the words *atā padgātīmantra (-ah)*, and ends it by saying *iti darīkathitān (-ah) mantram (-ah)*. The first seems to mean, ‘The going to the feet [of Rudra] text’ (*pad* for *pad*). The second is a puzzle; but it probably contains some similar idea referring to the propitiation of the god.

āsuri raktavāsase 'tharvaṇasya duhite 'ghore 'ghore svāhā, om̄ klim̄ hr̄m̄ c̄r̄m̄ kṣāum̄ kṣāum̄ c̄r̄m̄ hr̄m̄ klim̄ om̄.¹

Following the mūlamantra, *S* gives a 'limb-placing ceremony' (*aṅganyāsa*), consisting of "obeisance" paid to the fingers in pairs, and to the two palms and backs of the hands. The object of such a ceremony is said to be the mental assignment of various parts of the body to certain divinities, with accompanying gestures and prayers.² In the present case, the end in view seems to have been the propitiation of Rudra.³ Next in order comes a meditation (*dhyāna*), in which the protection of Durgā is invoked, and mention is made of some of her characteristics, among them the possession of 90,000,000 bodily forms (*durgā navakotimūrtisahitā*).

In the case of a woman lying on a couch, as long as she sleeps, one should mutter: 'Of her arisen the going burn, burn: svāha, svāha; of her seated the bhaga (pudenda) burn, burn: svāha, svāha; of her asleep the mind burn, burn: svāha, svāha, svāha, svāha; of her awake the heart burn, burn: svāha, svāha, svāha, svāha, svāha.⁴

1. So then we will teach the Āsuri-Kalpa of the Atharva-Veda (atharvan). For her not a 'lunar-day,' nor a 'lunar-mansion,' nor the kindling of a holy fire is decreed.⁵

2. Over all material consisting of ghee, etc., the asuri⁶ is caused to be muttered one hundred times, And [let there be] a

¹ For other lists of particles somewhat similar in nature, cf. Durga Puja, pp. 36 end f. and 61 end. It has been thought best to keep the anusvāra throughout; the MS uses the anunāsika sign, possibly to indicate a prolongation of the vowels by nasalization.

² See Durga Puja, p. 30 ff., and note 21, p. xxxi f.

³ Cf. *part third*, *tatra karāngulnyāsah, evāḥ rudayādi (rudrāyādāu) nyāsa evāḥ mantrāḥ (-ah) samāḥ (sāma?) nyāsāḥ (-ah) kartavyāḥ (-ah) sadhakottamāḥ (sādhakottamāḥ)*. 'Then the finger-placing ceremony; thus to Rudra in the beginning the nyāsa, thus the mantra, the sāman; the nyāsa is to be performed with the highest magical [rites].'

⁴ *S. part first*, does not contain this formula.

⁵ 'The highest āsuri-ordinance.' Cf. p. 175, foot-note 19, where a fuller but not altogether clear form of the mantra is given.

⁶ Probably the mantra just given, possibly the mūla-mantra.

⁷ Cf. Laws of Manu, II 85, where the statement is made that muttering [the syllable om̄, the words bhār, bhuvāḥ, and svar, and the Sāvitri ṛc (RV. III 62, 10)] is ten times better than a regular sacrifice; if they are muttered so low that they cannot be understood, they avail one hundred times more than a regular sacrifice; and, if they are recited mentally, one thousand times more. This is possibly the starting point of the notion that muttered words and par-

portion of this¹ consisting of leaves, etc. [Let there be] one, surely, who desires to smite [his] enemies and to render submissive kings.

Owing to the uncertainty of the text,² it has been thought best to omit the translation of one pāda, though a provisional reading has been adopted. **S** has nothing corresponding to it, but reads : *atha cṛi āsurimāntrāṁ (cṛyāsurimāntrāṁ) mā atharvāṇa ṛṣiḥ (mātharvāṇaṛṣiḥ) asuridevatā (āsuri-) hrīṁ bijāṁ (-m) asuri-çakti (āsuri-) naṣṭikachaṇḍah (-ndo) mama çatrukṣayah (-yo) māraṇe mohane vasikaraṇe (vaṣi-) stāmbhane (stambh-) vini-yogaḥ*, 'Then me possessing the divine āsuri-mantra [let] the seer of the Atharva-ritual, [let] the āsuri-divinity [help ?] :

articles possess a peculiar and mysterious power which even the gods cannot escape, and by which the person understanding how to use them can control divine as well as human agencies and accomplish what he wills. At the present time in India, the Brahmans consider it a sacrilege to utter the word *om* (pronounced *aūm* as representing the trinity) aloud, and they also still attach wonderful powers to it. Cf. the *om manī padme hūm* of the Buddhists.

S regularly gives the number of oblations as one hundred and eight, and a mantra is as regularly said to be pronounced with the oblation. One hundred images are mentioned by **S**, **part second**—*sarṣapatāilahomāḥ* (cod. *parṣ-*) *pratimāgataḥ 108*—but the number 108 follows immediately, as elsewhere.

¹ The āsuri-plant.

² The reading of **A** is impossible as it stands, and that of **B** presents difficulties which can hardly be overlooked. The word *jigāiṣa* could scarcely be anything but a secondary adjective derivative from *jigīṣa*, meaning "he who desires to conquer" (here fem.), while *gaṇītu* or *āgaṇītu* might be a 3d, sing., root-aor., imv. or the stem of the inf. used in a compound. It is difficult to see why a woman should be specified as the one desiring to conquer, and even if it were plain the rest would remain unsatisfactory. The root-aor. of the *ṇgam* is confined to the Vedas, Brāhmaṇas, and Sūtras (Whitney, Roots, Verb-Forms, etc.) and may justly be suspected here, though the MSS seem to use some Vedic words, for example, *homa* (probably for *homāṇi*), the *ṇyu* (p. 98, foot-note), and *indha* (**A**, cloka 8). The infinitive stem also, as part of a compound, does not here make satisfactory sense, though the form is unobjectionable. The three lines taken together evidently serve as a sort of introduction to the practice, and taking the reading given in the text (as emended from the better MS), the whole may perhaps be rendered freely :

'The āsuri-[mantra] is caused to be muttered one hundred times over all sorts of materials, such as ghee, etc.; [There is to be] both a portion of the [āsuri] consisting of leaves, etc., and [there is to be] a desire to conquer without [ordinary ?] means (by magic ?); For [there is] one who both wishes to smite [his] enemies and to render submissive kings.'

While this is not altogether satisfactory from a Sanskrit standpoint, it is the best that can be done at present.

hrīm. [There is] the core of the *mantra* (seed) possessing the might of āsurī, the desire to destroy, the destruction of my enemy; in the slaying, in the stupefying, in the making submissive, in the fixing like a post [this is] the practice.'

Following this statement *S* has a "contemplation"¹ (*dhyāna*), in which the person should meditate (*dhyāyet*) on the bright four-sided granter of wishes (*çuklāñ caturbhujāñ varadām*), having a hook in the hand (*añkuçahastām*), adorned with all ornaments (*sarvālamkārabhūçitām*), seated in the *padmāsanā*-position² on a serpent (*nāgopari padmāsanopavishṭām*), and having a gracious countenance (*prasannavadanām*). The MS then has, *iti vacikarane*, 'Thus [readeth it] in the making submissive.' Secondly, in the fixing like a post (*stambhane*) the person is to meditate on the reddish, four-sided, fearless wish-granter (*kapilāñ caturbhujāñ abhayavaranām*), with sword in hand (*khañgarahastām*), having as an ornament a half-moon crest(?) (*candrārdhamāulinepathyām?*,⁴ cod. *candrārdhamāulineprām*), etc. And thirdly, in the slaying or magical incantation for that purpose (*mārañe*), he should meditate on the blue-colored, four-sided, fearless wish-granter (*nilavarnāñ*, etc.), having a "red-stone" in the hand (*rudhira-*), seated on a dead-man (*mṛtamānuçopavishṭām*), wearing a *mundā*-garland (*mundāmālādhārām*), etc. The meditation contains several vocatives addressed to the goddess; for example, *kṣame*⁵ "gracious one," *nāgayañopavitini* "thou that hast a snake for sacred cord," and so on. The corresponding reflection of *S*, **part third**, written in *çlokas*, begins: 'This is the time-triad meditation. [There is the meditation] pertaining to passion and also [that] pertaining to goodness and [that] pertaining to spiritual darkness; thereupon the highest, accompanied by all sacred rites, divine, hard to be attained accomplishment by magic [takes place].'

atha kālatrayam dhyānam.

*rājasāñ sātvikī (!) (sāttvikām) cāiva tāmasāñ ca tatah param,
sarvakarmasamāyuktāñ sādhanāñ devadurlabham. I.*

¹ For a similar *dhyāna*, see *Durga Puja*, p. 34 f.

² This word is used as an epithet of Viṣṇu in the sense of having "four arms."

³ A posture in religious meditation. The person sits with his thighs crossed, one hand resting on the left thigh, the other held with the thumb upon his heart, while his eyes are directed to the tip of his nose.

⁴ *Candrārdhamāuli* is an epithet of Civa.

⁵ An epithet of Durgā.

The three parts of this meditation treat mostly of the adornment and characteristics of a goddess. The first following the passage just cited begins: 'At dawn [one should meditate on the goddess'] shining with reddish apparel, adorned with *guñja*² and *vidula* (?),'³—

prātā (cod. *prātarakta*-) *raktāmbarābhāsām* *guñjāvidumabhuṣi-*
tām (!) (-*avidula*-?).

It continues with similar expressions, and the third clokā reads: 'The one having three eyes and having four mouths, illustrious with the murmuring proceeding from the reading of the Veda, Possessed of staves and a disk,⁴ carrying a sacrifice-spoon⁵ and ladle, a beautiful one,'—

trinetrām ca caturvaktrām vedadhvanivirājītām,
danḍekamāṇḍalāiyuktām (!) (*danḍikamāṇḍalāir yuktām*?) *çuvah-*
çrucadharām (!) (*sruvasruca*-?)⁶ *çubhām.* 3.

It ends with the words *iti rājasam*, 'Thus [readeth] the [meditation] pertaining to passion.' The second begins: 'At midday [one should meditate on] the goddess wearing white apparel, moreover always gracious, Having put on a white garment, carrying a white serpent,⁷ Decked with garlands of *mālatī*⁸ along with white sandal-wood ointment, etc., Having an appearance like [that of] the fruit of the *ghātri*,⁹ made beautiful with a string of pearls in the nose,'—

¹ This meditation contains no verb; but from the meditation in *S, part first*, it is evident that *dhyāyet* is to be supplied. The *devīm* is expressed in the next division.

² *Abrus precatorius*.

³ *Calamus rotang* or *Calamus fasciculatus*.

⁴ The disk is mentioned again just below in another section of the meditation. There is a general tendency noticeable in both divisions of *S* to repeat certain ideas in the three parts of the meditation.

⁵ The constant use of these two implements together makes it probable that this is the meaning of the passage, which is very corrupt.

⁶ Transition stem in -a from *sruc*, though possibly bad writing for *srava*. The *sruc* is a large spoon or ladle, made usually of *palāça*- or *khadira*-wood, and is used for pouring ghee on a sacrificial fire; the *srava* is a small spoon used for skimming the fat from the pot into the *sruc*. The reading *suvalṣsrucha*- may be suspected here.

⁷ There are several plants called *kañcukin*, and it may possibly be one of these.

⁸ *Jasminum grandiflorum*.

⁹ *Emblie myrobolan*.

çuklāmbadaradharāṁ devi (!) (-vīṁ) madhyāhne tu sadā çivāṁ (!) (-vāṁ),
çubhravastraparidhānāṁ (-nāṁ) çretakañcukidhāriṇī (!) (çvetakañcukidhāriṇī?). 5.

çubhracandanalepadyāṁ mālatīmālāmanḍitāṁ (-pādyamāl-?),
ghātriphalasamākārāṁ nāsāmāuktikaçobhitāṁ. 6.

To these expressions may be added *triçūlacandrāhidharāṁ* (cod. *-hidharā*) 'bearing a trident and a white serpent,' and *çvetavṛṣa-bhasamsthitāṁ* 'standing by a white bull.' It ends with the words: *iti tāmasam* 'Thus [readeth] the [meditation] pertaining to spiritual darkness.' The third division is substantially as follows: 'In the afternoon moreover [he should meditate on] the goddess made beautiful with a black ornament, Having put on a black garment, decorated with an ornament (mark) of *kastūri* (musk?), Adorned with three eyes in a streak of black antimony [applied to the lashes as a collyrium], Sitting down along with a bird, made illustrious with a conch-shell and a discus.¹ Possessed of a blue lotus,² decked with garlands of holy basil,³ Thus at evening the goddess⁴ Lakṣmī, in a black color, obeisance! one praises' (?),—

aparāhne (cod. *-ānhe*) *tu sā* (!) *tāṁ*?) *devi* (!) (-vīṁ) *kṛṣṇālāmīkāra-*
gobhitāṁ,
kṛṣṇapāṭaparidhānāṁ (-āṁ) *kasturitilakāñkitāṁ* (!) (*kasturitila-*
kāñkitāṁ?).

kṛṣṇakajjalarekhāyāṁ locanatrayabhuṣitāṁ,
vihaṅge (-haṅgena) *samāsināṁ* (-āsināṁ) *cañkhacakravirāji-*
tāṁ. I.⁵

¹ Cf. *gañkhacakragadādhara* 'holding a conch-shell, a discus, and a mace'; an epithet of Viṣṇu.

² *Nymphaea*, *caerulea*.

³ *Ocimum sanctum*.

⁴ Possibly the reading should be *rāmāṁ devīm* 'the beautiful goddess'; but there is reason to believe that it should be *ramāṁ*. Preceding the "Time-triad meditation," there is a brief *āsuri*-meditation of a similar nature, introduced by the words *āsuridhyānam ādū ca vāididhyānam* (*vedi* -?) 'The *āsuri*-meditation and in the beginning the altar-meditation,' in which Çri and Lakṣmī are both mentioned (cod. *gṛīç ca te lakṣmī*), and the meditation of *S*, *part first*, referring to Durgā also mentions Lakṣmī. The tendency of the MS to repeat has been mentioned.

⁵ *trilocanī* is an epithet of Durgā; *trilocana*, of Çiva. It is probable that the *neutratraya* used in a form of the *mūlamantra* (p. 181) refers to the latter.

⁶ The numbering of the MS has been followed.

*nilotpalamāyuktāṁ tulasiṁlāmaṇḍitāṁ,
eva (-vam?) sāya (-yam?) ramā (-mām?) devi (-vīm?) kṛṣṇavarṇe
namo (-mah?) stute. 2.*

The next passage is almost hopelessly corrupt. It contains enough syllables for more than three *çloka*s, has the figure four (4) at the end, and seems to emphasize some of the items already mentioned.¹ It concludes with the words: *ity adi (-dāv?) āsuri-trikāladhyānam* 'Thus in the beginning [of the rite (?) readeth] the āsuri time-triad meditation.' Further references to the goddess follow, among them, *mahādevi (-devy?) aghorakarma-kāriṇī² (-ṇi?)* "great goddess non-terrific deed-performer." The whole ends as follows: 'And also [thou who dost grant] much compassion [and] who dost bestow many a success, The meditation of Brahma, Viṣṇu and Çiva, deliver the three worlds, O mother.' Thus precisely [readeth] the supreme meditation. O āsuri, supreme mistress, [Thou art] the giver of success to the magical [rites] producing enjoyment and deliverance. Thus in the beginning [readeth it] in the āsuri-meditation,'—

*aneka (-karṇ?) cāiva kārunyām (-yam?) anekasiddhidāyini, (-iṁ
dā-?),
brahmavīṣṇuharadhyānam trāhi trāilokyam ambike. 3.*

*ity eva paramadhyānam āsuri parameçvari,
sādhakānām siddhidātā bhuktimuktiphalapradā. 4.*

ity adi (ādāv?) āsuridhyāne.

The significance of these references to the goddess āsuri will be discussed below. It appears from the references to the three parts of the day that the oblations were made at the periods named, and the three parts of the meditation, in the order given, were used with them, i. e. the one referring to *rajas* was used in the morning, that referring to *tamas* at noon, and the one refer-

¹ The passage begins with the words: *sāttvikāṁ puvānhe*, which should probably be emended to *iti sāttvikam. pūrvāhne*; for the conclusion to the third part of the meditation is lacking in the MS, and the words *madhyāhne* and *aparāhne* follow in the two succeeding lines. The reference to the *trisāṁḍhyām* becomes clear only on the supposition that *sāttvikam* ends the third division, and that the rest of the passage is supplementary to the whole.

² The passage is too corrupt to determine whether the words should be *voc.* or *acc.*; but they are probably *voc.* Cf. the passage cited just below, also p. 175, foot-note 6.

³ Commonly used of Pārvatī, wife of Çiva, i. e. Durgā.

ring to sattva in the afternoon.¹ The number of oblations has been mentioned above, and it will be again considered below in another connection.

3. The wise man should offer as an oblation a mixture of ghee and fine asuri-meal [in the form of] an image. Having kindled a fire of arka-wood fuel, having chopped the image, moreover, with a weapon.

4. He [becomes] submissive before whose feet [a person] offers eight thousand oblations. A woman [is made] submissive by [an image of asuri-meal] anointed with ghee: Brahmans in a fire of palaça-wood:

5. Kṣatriyas, moreover, by [an image] anointed with sugar: but Vaigyas by [one] mixed with curds: Cūdras, furthermore, by [those]² mixed with salt: the wise man should make meal of black mustard.

6. As a result of an oblation of asuri [extending] up to the seventh day,³ all these [are made] submissive.

The practice in full⁴ seems to have been as follows: The wizard first ground asuri⁵ into meal, with which he made an image, symbolizing the person whom he desired to overcome.⁶ He used kindlings (samidhs)⁷ of arka-wood for Rājās and

¹ It is to be observed that the corresponding meditation in *S. part first*, is also divided into three minor reflections. No time is mentioned with the divisions in that place; but it is probable that the same rule was observed as that laid down in *part third*. It also appears from the former, that each reflection was regarded as instrumental in accomplishing some particular part of the complete process of subjugation or destruction.

² The change to the plu. masc. seems at the first glance to be for the sake of the metre; but since *gūdras lavaṇamīgrāyā* makes even a better pāda than the one in the text, it may be inferred that a different word was purposely implied in the case of Cūdras. As a matter of fact the word most appropriate to them is masc. Cf. cloka 5 and foot-note.

³ Cf. p. 176, notes 8, 10, and 12 end; also p. 177, note 3, and p. 191.

⁴ See clokas 3, 4, and 5, and foot-notes.

⁵ Probably the leaves as well as the seeds. See translation of cloka 2.

⁶ Cf. *part third* (beginning of the rite used to subdue a Brahman), *purvabrahmatimāṁ* (*pūrvabrahmapratimāṁ?*) *kṛtvā* 'having made the former image of a Brahman,' i. e. as before.

⁷ The samidhs used in offering oblation were small sticks of wood about a span (9 in.) long and about as thick as a man's thumb. Cf. Colebrooke, Asiatic Researches, VII 233. The usual number is seven; but the Gṛhyasamgraha-Pariṣiṣṭa of Gobhilaputra gives nine and their names (I 28 f.)—

. ity etāḥ samidho nava,
viçīrṇā vidalā hrasvā vakrā stūlā kṛṣṇā dvividhā, 28.
kṛṣmidaṣṭā ca dirghā ca varjanīyāḥ prayatnataḥ.

women, *palāça*-wood for Brahmans, *khadira*-wood for Kṣatriyas, *udumbara*-wood for Vāiyas and Çūdras, and *nimba*¹-wood for foes. Having chopped up the image with a sword, he finally offered it as an oblation, adding ghee for a king or woman, ghee [and honey²?] for a Brahman, sugar for princes, curds for third caste persons, salt for fourth caste persons, and pungent mustard oil for foes.³ It is to be observed that in the case of a king the person was to advance with the right foot; in that of a woman, with the left. This is doubtless to be put with the similar Hindoo notion that the throbbing of the right eye or arm is lucky for a man and unlucky for a woman, while with the left eye or arm the case is reversed.

S, part third, while much fuller in its details than the other two sections, adds little of importance or interest. A few points in which it differs from them may be mentioned, for example, in the rite used for ensnaring a king it has *ravikāṣṭhena prajvālyā* 'having kindled [a fire] with a stick of *ravi*⁴-wood'; it also pre-

Dr. Bloomfield, in his edition, thus translates: "dies sind die neun samidhs (Zündhölzer). Ein zerbrochenes, ein gespaltenes, eins das kürzer (als eine Spanne) ist, ein krummes, eins das dicker (als ein Daumen) ist, eins das zwei Zweige hat, ein von Würmern zerfressenes, und eins das länger (als eine Spanne) ist, sind nach Kräften zu vermeiden." The most complete description of them, however, is to be found in the *gṛhya-sūtras*.

¹ In the order named these trees are the *Calotropis gigantea*, the *Butea frondosa*, the *Acacia catechu*, the *Ficus glomerata*, and the *Azadirachta indica*. Some idea of the Hindoo view in regard to these woods may be obtained from the *Āitareya-Brāhmaṇa*, II 1, The Erection of the Sacrifice-post (*yūpa*); and their appropriateness may be inferred from the Laws of Manu, II 45, where it is stated that the Brahman's staff should be of *vilva*- (*Ægle marmelos*) or *palāça*-wood; the Kṣatriya's, of *vāṭa*- (*Ficus indica*) or *khadira*-wood; and the Vāiçya's, of *pilu*- (*Careya arborea* or *Salvadora persica*) or *udumbara*-wood. Çūdras are not *dvijas* "twice-born," and so do not come under the rule. For *nimba*, **part third** uses *picumanda*, which is only another name for the same wood, and verifies the emendation (p. 176, foot-note 12 end).

² See p. 176, foot-note 9.

³ The use of an image is treated of in the Introduction above. Kāuç. Sū., adhyāya 6, contains further material of a similar sort. See Kāuç. 35, 28; 17, 54; and 49, 22.

⁴ Böhtlingk, Lex. V, 172, cites *ravi* as the *Calotropis gigantea* which makes it identical with *arka*. In this sense it seems to have been known heretofore to the lexicographers only.

This article was in type before I had access to the index to Böhtlingk's lexicon, which also contains the word *aparājaya* and perhaps others. It has not been in my power to carefully consult that work for all the new or doubtful words in these MSS.

scribes in this connection the "whisper-spell" (p. 181 above): in that for ensnaring a woman¹ it has the heading *rāmāvāgikarāṇakāmāḥ* and refers to the two fundamental formulas² (*mūlamāntrāu*): under the ensnaring of a Brahman it prescribes white sandal-wood, a white wreath, and a white garment with other ornaments (*çvetacandanasañyuktāṁ çvetamālā- . . . çvetavastra-samanvitam*); the oblation must also be performed with especial care (*prayatnena homayet*) and in preparing it use is made of balls of Guggula³ gum (*guggulāir guṭikāḥ*—cod. *gugulāi guṭikā—krīvā*), black mustard seeds (*rājasarṣapāḥ*), leaves of the betel-plant (*nāgavallidalāir hutāḥ*), and other vegetable products, such as fruits and flowers;⁴ finally, under the subjugation of a Cūdra, it mentions also the Cāṇḍālas. A few passages from the same division may be cited with reference to the number of oblations and the time for performing them. In the rite used against women: 'Afterward the muttering is to be performed, moreover, one hundred and eight times by (of) men,'—

paçcāj japañ tu kartavyam aṣṭottaraçatāñ nṛṇām.

'Having muttered the fundamental formula in the mouth and [having performed] one hundred and eight [rites], The girl wastes away in (of) her middle [parts]; thereupon the girl is likely to become submissive,'—

*mūlamantre (-trāñ) mukhe japtvāṣṭottaraçatāñ ca,
dasyate madyāñāñ yoṣā tato yoṣā bhaved vaçā.*

¹ Under this heading four different uses are given with considerable minuteness of detail. The words employed to designate a woman are, *rāmā* "beautiful woman," *yoṣā* "girl, young woman," and (once only) *stri* "woman, wife." The words used to signify her subjection are, *vāpagā* "obedient" (second use), *vaçī* "submissive" (third use), and *vaçyagā* "subdued" (fourth use). (This last word is also used of a Vāiçya and of a Cūdra.) In the first use where *stri* occurs, it is difficult to say what the word is. It appears that the practice was used in some instances as a philter, and there is even reason to believe that this may have been its most common use. Cf. Virg. Ec. VIII 64 ff.; Hor. Sat. I, VIII 23 ff., and Epop. V; Lucian Dial. Mer. IV 4 and 5; Ovid Met. VII 224 ff., and Heroid. VI 91; and see çlokas 14 and 15, and p. 172, foot-note 2.

² It will be remembered that two formulas were given for a woman. Under the preliminary rites in **part third** the plu. is used (*mūlamāntrāiñ ca*).

³ *B*ellum or the exudation of the *Amyris agallochum*.

⁴ From the statements here made, and another passage (p. 176, foot-note 9) which says that by oblation 'a certain high number consisting of hundreds' (*gatyahēvara*) leads a Brahman to one's will, it may be inferred that the eight thousand oblations of the text (p. 176) have special reference to Brahmans.

In the rite for a Vāiçya : 'Having done this (kindled the fire and performed the other preliminary rites), at the three periods of the day, he should burn the prepared āsuri [made into an image]. With one hundred and eight [rites] so long should he perform the muttering at the three periods [morning, noon, and afternoon],'

*evam dinatrayam kṛtvādhyāktām (-aktām ?) āsurīm dahet,
aṣṭottaraçatāis tāvat trikālam jāpam ācaret. 3.*

'One should perform with pains the muttering during one month uninterruptedly,'—

jāpam kuryāt prayatnena māsam ekañ nirantaram.

Under this heading also (first çloka) the dark fortnight, i. e. from full to new moon (*kṛṣṇapakṣe*) is specified as a time for performing the rite. In respect to a Kṣatriya, it is said that he should be subdued in the course of twelve days (*dvādaçāir vāsarāih*). Finally, regarding a foe, it says : 'At the eight periods (watches) of the day having done honor with the mantra he goes against [his] foe ; On the seventh day the completion of the foe-slaying becomes fixed,'—

*parañ pratyeti mantreṇa pūjayitvā dināṣṭakam,
sañtāhe ripughātasya nidhanām bhavati dhruvam (cod. dhrvāñ). 3.*

Most of the references agree in fixing the completion of the ensnaring on the seventh day. One hundred and eight oblations performed in six days amounts to just eighteen per day, and these performed at the trisāmhyam would make six in the morning, six at noon, and the same in the afternoon, which was evidently the plan followed as a rule.

With pungent mustard oil [in the oblation]¹ at the three periods of the day, surely one makes a split in the family.

7. With the hairs of a dog,² moreover, [a person is] afflicted with

¹ It is probable that āsuri was to be used in this and all of the following prescriptions, though it is omitted in many of them.

² The passage which is found only in **B** at this point is very corrupt, yields no connected sense, and contains nothing of importance. It is probably an interpolation. Its general meaning seems to be about as follows :

'Having then, moreover, smeared a leaf with the hairs of a dog, or having well smeared with mustard seeds (!) he should fumigate the liñga (perfume it with incense).

He should then give a measure (?) of white mustard drink : all doubt vanishes (dies). And there is health in eating and in fasting : [it is] the practice in all diseases.

epilepsy during three days.¹ The stopping [of this is brought about] by milk, honey, and ghee [in the oblation]. [By performing the rite] with salt, however, he [becomes] afflicted with fever.²

8. In a fire of arka³-wood samidhs, furthermore, one establishes a source of boils. Of these he should understand the cure (stopping) with the help of *sureçvari* and with ghee.

The word *sureçvari*, which occurs in one other passage below (p. 197), is thus defined by the PETERS. LEX.: *Bez. der Durgā . . . der Lakshmī . . . der Rādhā . . . der himmlischen Gaṅgā*. It here means evidently *āsurī*⁴ (probably both plant and divinity). The use of this word for *āsurī*, combined with the fact that various words found in the *āsurī*-meditation (p. 184 f.) are or may be used of Durgā, makes a strong presumptive argument that *āsurī* was regarded as a form of Durgā. *sureçvari*, however, may be used of Lakshmī, who is spoken of in the same connection, and who appears again below. It will also be observed

Surely the well known ones who live by alms (?) [Brahmans] become bad as a result of muttering. It is to be muttered eleven times in succession. The split in the family may become destroyed (he is likely to become injured by a split in the family?)

In the subjugation of a third caste person he should offer as an oblation (?) [an image] made with powdered suratis (?) (surabhis "nutmegs"?). In the overcoming (doing up) of a Cūdra, moreover, let [the person] go (?) with a lotus-plant (*padmini*) to a place where four ways meet.

Having written the name, having seized [it] pressed by the finger (?), [there arises] headache, fever, [and] colic. Disagreement is a non-meeting with prosperity, a non-meeting with prosperity.

Or the *ādyā* of the *kalpa* (?) [is] to be used in a quaternion of Brahmans, etc.: thus in their coming together, the magic practice of the four even is 'made manifest.'

The word *ādyā* is a puzzle. It is an epithet of Durgā, but can hardly be used in that sense here. If for *ādyā* (neu.), it may possibly refer to the *mūlamantra* as the beginning of the *kalpa*. It does not seem likely that the MS reading *valpādyā* is a new word.

The scenting the *liṅga* with incense may possibly be a love-charm. Cf., however, Herod. I 198, ὅσακις δὲ ἀν μαχθῷ γνωσκὶ τῇ ἑωτοῦ ἀνὴρ Βαβυλόνιος, περὶ θυμίημα καταγεζόμενον ἵζει, ἐτέρωθι δὲ ἡ γυνὴ τώντο ποιέει.

¹ *S* 'Having tied up (made one) the *āsurī* [in the form of an image?] with a hair from a white ass, he with whose name he may make oblation is suddenly afflicted with (hidden in ?) epilepsy.'

² *āsurī* and milk are used in making the one hundred and eight oblations for his restoration to health.

³ *S* has simply *āsurī* and *nimba* leaves.

⁴ *S* 'Having made *āsurī*, 108, he becomes well (in his own condition).' *ghṛtāktām* is probably omitted.

that a large part of the dhyānas consists of "stolen thunder,"¹ a fact not to be wondered at, since the people who used these rites were hardly capable of originating any ideas themselves, and would naturally borrow any that might seem suitable. In the same way they would refer to deities, especially evil ones, who might be regarded as likely to give success. A mixture of direct reference to āsuri, and allusions to these other divinities, is therefore to be expected, and clear conceptions are hardly to be looked for, since confusion of the two sets of ideas is almost inevitable with an untrained mind, and it is to be seriously doubted whether those who practiced the rites had any really definite idea as to the exact meaning of their 'prayers.' The confusion of divinities would probably only make the spell appear all the more potent because of the mystery² which it created; for the mysterious is an essential element of all magic.

9. In a fire of arka-wood, with [āsuri] anointed with arka-plant and milk, [a person] may cause the two eyes of [his] foe to twitch (burst).

S adds a clause which is not altogether clear. The *vgrabh* regularly takes the acc., and emending to *nāma*, the meaning is, 'When he mentions his name.' If emended to the ins.,³ which seems more likely from the MS reading, the use must be a technical one in some such sense as: 'When he grasps [the image] along with the name,' i. e. having the name attached to it.⁴

¹ Cf. references to the Durgā Puja, foot-notes, pp. 182 and 184.

² That the capacity of the Hindoo mind for the mysterious is not small can be seen from a stanza in the RV. (X 54, 3), in which Indra appears as the begetter of his own parents:

*kd u nū te mahimdnāḥ samasyāśmṛtī pūrva ḍayā 'ntam āpūḥ,
ydn mātṛdrāḥ ca pitṛdrāḥ ca sākdm djanayathāḥ tanvāḥ svāyāḥ. 3.*

Grassmann thus translates: "Gab je es Sänger, welche vor uns lebten, die deiner ganzen Grösse Ziel erreichten? Der du zugleich den Vater und die Mutter aus deinem eignen Leibe dir erzeugt hast." After this, some obscurity in the thought and a slight confusion of divinities may be pardonable in such a document as the Āsuri-Kalpa, in which the object in view is not so much the sense as the use of potent words and particles to accomplish a result by magic.

³ Cf. p. 176, foot-note 14, which favors the emendation.

⁴ Cf. pp. 173 and 191, foot-note 2. **Part third** begins the practice with the words: *atha netranāgānam. ravikāṭhe kṛte home* 'Then the eye-destruction. Oblation having been made on a stick of ravi-wood.' It prescribes āsuri, arka-plant, and salt in the oblation, and says: 'And the seventh day having arrived (been obtained) he becomes deprived of his eye.'—

saptame vāsare prāpte ḍakṣuhiṇaḥ (!) cakṣurhī- ca jāyate. 3.

The flesh of a dead man, his remains of course, and ashes from a funeral pile.¹

10. He who [is] touched with the meal [made] of these becomes possessed of a ridiculous character.² Deliverance from this is produced as a result of an oblation with [āsuri] anointed with goat's milk.

11. Tagara, kuṣṭha, and mānsī³ plants and also certainly leaves of this [āsuri]: He who [is] touched with these [ground] fine, moreover, runs about behind [one's] back.⁴

12. Fruits and roots of this [āsuri] with the fragrant fat of an elephant. From contact with fine material of these⁵ [a person] runs after those devoid of sense.

It adds: 'Then the cure (causing to cease). Having made an oblation of āsuri anointed (?) with cow's milk, with fires of ravi-wood as a result of his own oblation (*maha*) he becomes well (goes to the being in his own condition); the eye-disease should disappear (become vanished).'⁶—

atha gāntāu (-tiḥ?).

godugdhenāsuriuptupta (!) (-riṁ liptāṁ?) hutvā ravihutāṣanāḥ,
svamahāt svasthatāṁ yāti netraruṇ militā bhavet.

Part first has 'āsuri anointed with milk.' The similarity of the means used in producing and curing the evils is noteworthy as an evidence of the popular notion in India that he who can cure disease must also be able to produce it and *vice versa*.

¹S 'Having united āsuri, ashes from a funeral pile [and] human flesh, the remains of a dead [man].' **Part third** adds fine chopped meat, the hair of a Cāndāla, and some other things not yet clear (*ullakamayāḥ*),—

āsuriṁ ca citābhasma janāḥ pīcītāṁ saṁyute,
cāndālakēṣasāṁyuktam ullakamayāḥ saha (sahitam),
mṛtanirmālyasāṁyuktāṁ qāḍīr (-im?) ekatra kārayet. 2.

(qāḍī is probably a fem. derivative from qāḍ in the sense of "sixness," a collection of six. The person unites the six items mentioned.) It puts this rite under those to be employed against an enemy, ending the whole with the words: *iti gatrukṣayavivaraṇam* 'Thus [readeth] the detailed account of the destruction of an enemy.'

²S 'out of his senses.' It adds that the mantra is to be pronounced over the meal.

³Tagara is *Tabernaemontana caronaria*, also a powder made from it; kuṣṭha is a plant used for the cure of takman (fever?), the *Costos speciosus* or *arabicus*; mānsī may be *jaṭamānsī* (*Nardostachys jatamansi*), kakkoli, or *mānsacchandā*. The MSS seem to require a plant called kuṣṭhamānsī. No such plant is mentioned elsewhere so far as known. The omission of the *anusvāra* is easily explained, and it appears in çloka 22. S reads, *nagara kuṣṭha te upatnī mānsī*.

⁴S 'becomes a servant (attendant) behind [his] back.'

⁵S mentions five plants besides āsuri-flowers: tagara, kuṣṭha, uṣira (fragrant root of *Andropogon muricatus*), usrā (*Anthericum tube-*

13. Uninjured leaves [of asuri] the dark uçira-root, likewise mustard seeds. From the meal of these the former result¹ [is produced] and also by these invincibleness [is obtained].²

According to **A** this marks the close of the first division of the practices, all of which thus far have been for the purpose of producing ill, curing the same, or getting the mastery of some one. In all of them the materials have been ground into meal, to be used either in making an image of the intended victim or to be applied to him in person. Those that follow have already been discussed above.

14. Flowers [of asuri ?], realgar, and millet and tagara plants, With the juice from the temples of a huge rutting elephant,³

.....⁴

15. And the women who approach [become] submissive to (servants of) the one anointing their feet. Having taken this [asuri] in bloom, añjana,⁵ [and] nāgakeçara-plant.

rosūm), and some other plant which is not clear. The *tgk* may possibly stand for *jh* (p. 177, foot-note 18), in which case an emendation to *jhāṭā* (Jasminum auriculatum) might be suspected. A correct pāda can then easily be made, though there is no MS authority for it, by omitting the doubtful word *othasi: usrām jhāṭām tu pātacakam*. It prescribes the mantra, and says, 'He whom he touches becomes submissive.'

¹ Probably the running after those devoid of sense.

² **S** says, 'He should make into fine meal, moreover, asuri-flowers and leaves, and flowers and fruits, along with fruit of the nāgendra (betel?). He becomes submissive whom he touches with [this meal] consecrated by mantras muttered over it.' The use of the mantra, or muttered spell, seems to be an essential element in all these practices.

³ The reading -*medasa*- 'fat (of a huge elephant)', may be suspected here possibly, though the evident nature of the compound favors the MS reading.

⁴ The two MS readings of this pāda are neither of them entirely satisfactory. The MSS agree save in the two middle syllables of the last two feet. **S** gives no help. It reads: 'He should make into fine meal, moreover, realgar, and millet, tagara [and] nāgakeçara (*Mesua roxburghii*) plants, along with asuri-fruit. [He should mutter the spell] one hundred and eight [times] (one hundred and eight [mantras should he mutter]?). He whom he touches with [this meal] consecrated by the mantra muttered over it becomes submissive.' From the connection it appears that the pāda must refer to or contain instructions for the person using the philter. **B**'s reading would mean then:

'[Let him be] preparing [the mixture], however, (*kim . . . tu*) without help (in the manner [of one] having no servant).'

The idea may possibly be that the power of the charm would be impaired or diverted if another had anything to do with it. The *akṛd varam* of **A** seems to mean 'not acting the suitor,' or something similar. Cf. p. 178, foot-note 6.

⁵ An eye salve or ointment made from *Amomum xanthorrhiza* or antimony, used as a cosmetic.

16. He whom¹ [a person] looks at with [his] eyes anointed with this [compound becomes his] servant. Añjana, tagara, kuṣṭha-and devija kāṣṭha² precisely,

17. And māṇsi plants [are] a cause of good fortune, moreover, to all creatures. From an oblation of one hundred thousand of the sāmidhs of this [asuri] great treasure is beheld.³

18. From one thousand leaves [of asuri] anointed with ghee, curds⁴ (?), and honey [in the oblation, a person becomes] possessed of grown-up sons. One obtains, moreover, a submissive kingdom from three thousand leaves of this, [asuri, offered as an oblation].

S says, 'For the sake of a kingdom one should make an oblation of āsurīlakṣmi anointed with honey and ghee, he obtains the kingdom.' Lakṣmī is used as a name for several propitious plants, evidently by a sort of personification, and its use here as an extension of the name for black mustard is significant because it is also used in the āsurī meditations above.

19. The obtaining of one thousand gold pieces [comes] from one hundred thousand leaves⁵ of this [asuri, offered as an oblation], And likewise one thousand mutterings of him who partakes of milk over water.⁶

20. Then in a vessel filled with water let him strew palācī twigs.⁷ He is likely to be freed from ill-luck⁸ as a result of an ablution, in a golden vessel, however.

¹**B** 'whoever he looks at,' a better reading in some respects; but **S** supports **A.** It also adds the usual muttering of spells over the salve.

² Probably kāṣṭha-dāru (*Pinus deodora*), called also deva-dāru. Here called "goddess-born." **S** has a different statement: 'He should perfume himself with the smoke of five parts of āsurī [flowers, leaves, etc.], he who smells the scent of it becomes submissive.'

³ **S** 'Having offered an oblation of āsurī anointed with curds, honey, and ghee, he should make an oblation; he obtains great treasure, ten thousand [oblations should he make]. A man [will reach] the age of one hundred years you know [if he does this].'

⁴ **S** and the metre both favor the omission of this word.

⁵ **S** 'ten thousand āsurī fruits, having offered as an oblation.'

⁶ **S** 'Having partaken of milk over āsurī and water [and] having taken a position facing the south (?), he should mutter ten thousand times.'

⁷ A species of climbing plant, called pattravalli, parṇavalli, and palācīkā. **S** 'With āsurī twigs having made full [a vessel] consecrated by one hundred and eight spells muttered over it, he should bathe himself, he should perfume himself (?) with incense.'

⁸ **S** 'He sets aside ill-luck; in good breeding he puts away the disposition to (onset of) anger.' (?) The reading *vināge kopa-* is suspiciously like *vināya-kebhyah*; but other similar cases occur.

21. [A person is likely to be released], as a result of an ablution, from obstacles and also from unfortunate ill-luck. And touched by the water, moreover, they run about behind [them].¹

22. Uçīra, tagara, kuṣṭha, mustā,² mustard seeds, and leaves of this [āsurī]. When quickly touched with meal [made of these] even a lord should become submissive.

23. Tulasi, bhūmada, [and?] devī.³ Touched with the meal [made of these?] likewise [a person becomes] submissive. In case of fear of a Raja, [let] sureçvarī be used. From purification with it, likewise the carrying [it with one].⁴

24. No portentous occurrence is likely to be his, likewise no small misfortune. [He is] neither devoid of power nor destitute of children in whose house the divine āsurī is, in whose house the divine āsurī is.⁵

Thus endeth the Āsurī-Kalpa.

H. W. MAGOUN.

¹ *S* 'An ill-favored woman should become well-favored.' The ill-luck seems to be especially a husband's dislike, and the last clause may mean, therefore, that the husbands become very attentive.

² A species of grass (*Cyperus rotundus*). *S* omits.

³ This line is not clear: tulasi is the Holy Basil; devī may be one of several plants, *Sansevieria roxburghiana*, *Medicago esculenta*, *Trigonella corniculata*, etc.; and bhūmada "earth giver," may be a plant or simply an epithet of one. If a plant, it is probably āsurī (cf. *varadā* used in the meditations). Two other meanings are possible: 'Holy basil, the earth-giving goddess,' and 'Holy basil [and] the earth-giving goddess [āsurī]'. *S* has a different statement: 'Fourthly, with respect to [evils] such as (consisting of) fever, etc., one should mutter [the spell] one hundred and eight times. By means of a purification, destruction is averted.' For *prakṣīṇa*, cf. Peters, Lex., *prakṣīṇam idam devadattasya* "Dies ist der Ort wo D. umgekommen ist." It might be rendered 'Here the death (destruction) of D. [took place].'

⁴ *S* has, 'Having muttered [the spell] one hundred times (?) he should put āsurī-meal on his head. He who has been seized is released. For those who have been overpowered by sin (?) he should make an oblation of āsurī one hundred and eight times; thereupon [the person] is at once released.'

⁵ In place of this statement *S* has: 'Thereupon he causes the text to become clear by the good-will of men. Let the āsurī text be completed.' It adds the usual ending:

'The Āsurī-Kalpa [is] concluded.'

IV.—ASSOCIATION IN SUBSTITUTION AND ROTATION.

I.

The process of association between words is seen in its lowest terms in the very simple case of the repetition of a conjugation or declension: *domini* suggests *domino*; *domino*, in turn, *dominum*. So also in involuntary counting, instead of writing a given number, "fourteen," for example, we unintentionally raise it by one unit and write "fifteen." I shall not stop to apologize for the simplicity of these illustrations; they are purposely selected, in preference to anything more recondite, to bring into clearest relief the principle that nothing to be localized in the mouth or the hand is involved; the functions of the brain, and of the brain alone, are concerned.

There are, however, changes in words and in written characters that are to be attributed to local muscular resistance. In speech, to which I shall confine myself, these are manifested either in the relaxation of the closing parts, or in "reduction," as limited by Sievers, meaning the entire omission of one or more of the combined actions required to produce any given sound. Whether, however, relaxation or reduction has been the agent efficient in a change, the new sound is made in the same place, or as nearly in the same place as the resulting muscular combinations will admit. Instances are afforded by some of the spirants arising from close mutes. But where a back palatal is displaced by a close labial or front palatal, something more than mere muscular resistance is involved. To be sure, the new sound may be easier to enunciate, but so might also a new word, from an altogether different root, be easier than an older word displaced by it. Compare, for instance, *ἀδελφή*, with the Indogermanic **sylsōr* in the Greek mouth. The exchange of words facilitates communication, but is not due to phonetic law.

The perhaps too simple illustrations "domini" and "fourteen" were selected in order to present in the strongest possible light the difference between the processes carried on altogether in the nervous centres¹ and those to be attributed, in part, to the mouth.

¹ I have not undertaken to distinguish between "ganglionic" and other nervous functions.

But there are, furthermore, evidences of similar associations between single phonetic elements, or groups of phonetic elements, as such, in and by themselves, without being influenced by the remaining sounds, or the significance, of the word in which they occur.

I am not referring to "analogy"; the relation of this class of associations to analogy associations will be discussed farther on. It is necessary to proceed with extreme caution in framing any hypothesis as to the more intimate physiology of this class of associations; in fact, in the present condition of psychology and its handmaiden, cerebral physiology, it is hardly possible even to state a question in unexceptionable terms. If, however, we should suppose single brain or nerve cells, or perhaps molecules, motory and sensor, appropriated to the perception, registration and origination of each phonetic element, something after the fashion of a phonographic record, we should possess a provisional means of excluding considerations that do not belong to the study of this class of associations, and be able to reason in such a manner as to secure mutual understanding. This is all: let no one do me the injustice of attributing more than a merely illustrative or metaphorical value to the above. The hypothesis implied in it seems clearest on first inspection; the more closely it is examined, the more improbable will it appear, and the more complex will seem the anatomical conditions which it, with all its corollaries, demands.

The records of the symptoms of aphasic cases do, however, warrant the assumption of some such specialization in function, if not of specialized cells. In the first place, the whole group of faculties relating to spoken and written language has been, and with fair probability, referred to a particular convolution. Pathologists describe also separate affections of the faculty of comprehending the meaning of words heard (although the sound may seem as "loud" as before), that of reading visible word symbols, of writing, and of uttering significant speech, all without any local affection, such as deafness in the ear or paralysis in the mouth or arm.

The pathological analysis goes farther. An aphasic person may associate the notion of articulate speech merely with one word or phrase repeated to express every idea; he may associate the word "yes" with positive (not merely affirmative) ideas, "no" with negative ideas, and "yes-no" with doubtful ideas; he may connect the conception of any number with one single numeral, such

as "*trois*."¹ All of these cases are to our purpose, inasmuch as they show how remote may be the associations controlling the speech, and without local affections.

Of vast significance to our inquiry are those cases where one sound displaces another throughout the vocabulary. One aphasic German always substituted a *z* for an *f*; he would ask for "*Kazzee*" meaning *Kaffee*.² Such cases are comparatively rare, since the alphabet is so limited. But they prove the possibility of a substitution of one sound for another, such as can in no manner be attributed to analogy influence or to muscular resistance. Probably the same thing is seen in the aphasic substitution of spirants for close mutes ("aphasic," not "aphonic"; in aphonic conditions the effect of muscular resistance is intensified).

In the normal conditions of the brain, the plainest instance of such association of sounds, without reference to their phonetic environment, is seen in the manner in which, after learning the proper pronunciation, the habit of using a foreign sound is acquired. The process should be carefully studied in some of its apparently (but only apparently) trivial details. The beginner commonly pronounces *ü* as *ea* in "tea"; after acquiring the exact utterance, he will still pronounce *ea*, but the correct sound is present in consciousness, and is at once substituted; after a time *ea* rises before the consciousness, but, if not uttered, fades away little by little until *ü* is established. An instructive variation in the course of the process occurs when *ü* is first pronounced, but is mechanically replaced by its satellite *ea*, then again replaced by *ü*. (In aphasic cases there may or may not be consciousness of the errors made; the particular person using *trois* for "four" would correct his words by holding up four fingers.)

¹ It may be suggested to medical writers that aphasic speech symptoms should never be translated. The phonetic elements of the words used may be important.

² The organic *z*'s were, I presume, left unaltered, although none of the various reports of the case that I have seen touched this question. Medical men are, for many reasons, far better observers of aphasic symptoms than philologists or psychologists could pretend to be; no others, for example, could exclude aphonia. Yet a little assistance from specialists in the two other fields mentioned would often improve both their studies of these cases and their reports. For instance, the report on which I mainly rely for the above spelled *Kazzee* with one *e*. Had it not been for the context, one would have taken it for a simple confusion of words.

II.

Among the most remarkable phenomena in the phonetic systems of the Indogermanic languages are the cases of the convergence of different primitive sounds in one. Some of these are, in the main, accidental results of changes caused in each, independently of the other, by muscular resistance; for instance, the convergence in the Greek rough breathing of primitive *i*- and *s*-, and of various aspirates in the Sanskrit *h*. The striving after ease in pronunciation acts independently in modifying each sound and nearly completes these reductions. The reason of the qualifications, "in the main" and "nearly," will appear farther on.

But there are cases of convergence which admit of no such explanation. Such are the falling together of primitive *a*, *e*, and *o* in Aryan *a*, of *a* and *o* in primitive Germanic *a* contrasted with the convergence of the same sounds in Balto-Slavic *o*, and of *ā* and *ō* in primitive Germanic *ō*; of *ay* and *oy* in primitive Germanic *ay*, etc. These cases are quite as difficult to explain as the rotation of the mutes, and demand, just as imperatively, collective treatment. It is not improbable that whatever partial or complete solution is found for the one will give the hint leading to the proper solution of the other.

Between these cases of vowel convergence and rotations on the one hand, and changes clearly due to muscular resistance on the other, it is possible to draw a very clear line, although all are at present put together under the vague or at least the too wide term "phonetic law." In drawing this line, I believe that we shall attain to such an understanding both of the phenomena of convergence and of rotation as to reduce the difficulties attending upon them to the single, generally unanswerable question common to all historical questions, namely, the determination of the particular, in all probability very trivial starting points. No one, for example, pretends to say just why a close mute begins, at one particular period rather than another, to become a spirant; the process itself, once begun, is, however, clear enough: if the questions connected with rotation can be reduced to like simple terms, the special difficulty is conquered.

The convergence of the above-mentioned vowels is not, like the falling together in Greek of Indogermanic *s*- and *i*-, the secondary result of changes naturally due to the factors involved in the pronunciation of each by itself. For if, on account of the Balto-Slavic, it is to be assumed that Indogermanic *a* naturally

fell in with *o*, what is to be said of primitive Germanic *a*? Or if, on account of the Aryan, it is to be assumed that primitive *o* and *e* were sounds of such quality as naturally to fall in with *a*, we may as well discard the characters *a*, *e*, and *o* altogether and substitute some new sign in its place, as—so at any rate it appears to the unregenerate mind—has come finally to be done in the case of *z*. To be sure, something not altogether unlike this was Schleicher's system, and the proofs for primitive *o* want much of the strength of the evidence for primitive *e*, and then there may have been many indeterminate vowels in the primitive system, and then some of these vowel changes may yet come to be classed under "analogies" changes, and so forth, but all such considerations would compel the rewriting of our comparative grammars; they are not to be reconciled with prevailing canons.

I propose for this type of changes the term "substitution," a word in much more frequent use some fifteen years ago than at present, but, of necessity, without sharply defined technical limitation. I do not intend, however, to use it as a mere algebraic expression for altogether unknown conditions, but believe that the data given in the first part of this paper are sufficient to afford means of comprehending so much of the physiology of the change as will enable the working etymologist to use it with a fair degree of precision.

III.

An association is formed (see IV) between the old sounds, in and by themselves, without reference to the words in which they occur, accompanied by a tendency to reduce them to one (see IV), the process being identical, except in so far as concerns the constant presence of the element of conscious intention, with that described above in the case of *ii*. That the replacing sound, e. g. the Aryan *a*, should have precisely the same quality as any one of the older sounds, e. g. the primitive *a*, is unessential: it may be more open or more close, perhaps much more close.

This is not an analogy process. Analogy changes are due to some real or fancied bond between words or classes of words, as is most evident in its action in altering inflections and the form of the numerals.

The term "phonetic law" is used to include all changes not due to the action of analogy, and so includes "substitution" as above defined. It is said to be a "phonetic law" that *s-* should become

h- in Greek, and equally a phonetic law that *e* should become Aryan *a*. The term is, as said above, too comprehensive, and it is, no doubt, to this defect that some part of the differences of opinion in regard to its range is due. We should at least separate changes due to muscular resistance from those comprised above under "substitution," whatever name may be preferred for the latter. Since these may displace open by closer and closer by open sounds, and since the fact that every word in the vocabulary is affected will preclude the assumption of the influence of adjacent sounds, it cannot be supposed that muscular resistance is the factor at work.

To be sure, the term "phonetic law" ought, in itself, to include everything, "analogy" comprised, since it certainly is a law affecting the phonesis that one word should influence the phonetic form of another. But an exceedingly useful though arbitrary distinction has been made, and it is this separation, as a clear and distinct working conception rather than a dim presentiment, that has marked much of the advance since Schleicher. To conjecture that there is a western continent, and to man ships to sail to its shores, are by no means the same thing. It will be an equal gain in clearness to set apart, under whatever term may seem best, the phenomena of substitution, and, instead of two factors, to reason with three.*

The separation vastly simplifies the problem of the cause of the differences in the phonetic peculiarities of different tongues descending from the same mother-speech. The distinct conception, as a practicably applicable instrument in the study of etymologies, of analogy, has done much in this direction. And "substitution" has this feature in common with analogy, and in distinct opposition to muscular resistance, namely, it depends upon the previous total contents of the vocabulary, and not upon the conditions of the mouth.

Again, much light is thrown upon the equally obscure reasons for the time limitation set to the operation of certain tendencies to the mutation of sounds. If a sound was difficult at one period, why not at another? But substitution does not attribute the mutation to the quality of the single sound in itself. Sounds are liable to this form of change only when associated with others, just as epenthesis and involuntary counting can occur only when the mind anticipates the following sound or the succeeding numeral. When the process is completed, so that the contrasting

sounds have been reduced to one (or so that rotation has been perfected), the impulse to change must, of course, cease to operate. After that time the displaced sound may be reintroduced, in new derivatives or in analogy formations, and left untouched.

There is one other important particular in which substitution changes are parallel to analogy changes. A substitution may be immediate; a *b* may at once displace a back palatal; such a transfer, if explained only by muscular resistance, requires the assumption of a very insecure series of transition forms, and even then the last step is inexplicable. It would seem as if very few mutations could be attributed wholly to the mouth. The various aspirates which in Sanskrit were, under certain circumstances, reduced to *h*, had different clang-tints. There must at first have been as many forms of *h*, so that the convergence is only in part due to muscular resistance. Whether the ear, confusing these utterances, or some process of "substitution" was operative in reducing them to one, it is not easy to say.

The rotation of the mutes is the result of a very complex series of substitution processes. In rotation, the action of analogy has never been definitely suspected, since there is no reason for imputing even its inception to the possible influence of any class of words. It is decidedly not, taken as a whole, to be attributed to muscular resistance, since with the exception of the development of spirantic utterance, the scheme of sounds remains the same. That the position relative to the primitive accent (Verner's Law) was of importance does not alter the case; the exceptional treatment of sounds just after the accented vowel proves, on any basis of reasoning, some difference in quality. That certain combinations, such as *st*, exempt the mute from rotation constitutes no greater difficulty than before; there is no reason for supposing that the association of substitution is more potent in passing every limit set by the greater facility with which certain combinations can be pronounced, than the association of analogy, and the influence of muscular resistance, in altering certain single sounds, have proved themselves to be. Analogy and muscular resistance and substitution act as checks one upon the other. The process is, as already remarked, of a very complex character, but the complexity is much less evident if studied with careful reference to the chronological succession of the various changes involved.

IV.

It will be sufficient if the considerations adduced above have thrown any light upon the physiology of the various changes and conditions discussed. As already said, neither in the study of analogy operation in general, nor, and still less, in the investigation of the mutations due to phonetic law, are etymologists wont to regard it as incumbent upon them to seek for the reasons why one series of mutations is commenced in one language rather than another entered upon by some other tongue derived from the same primitive stock. In this respect all historical sciences are on the same footing.

The phonetic constitution, however, finally given to any particular tongue is one of the manifestations of the art tendencies of the people who speak it; like the special artistic treatment that the same people may give to visible forms and to color, it is a part of the national genius. Very probably this will seem to some readers like a virtual and rhetorical evasion of the question, but such is not its import. I mean that the causes leading to the artistic refinement, or to the contrary treatment, of a speech are of a kind having nothing whatever to do with anything recognizable as a part of phonetic forces, and not to be found in any of the data given by the analysis of the phonetic elements of a tongue.

The relation between phonetic science and the study of the special art tendencies of any particular people is the same as that recognized to exist between general linguistics and the psychology of a particular people. The national or popular psychology determines how the individual conceptions shall be grouped and indicated by separate words; linguistic science, while it may, as a preliminary, inspect this distribution, is distinctly unable to draw up the formulae in accordance with which the distribution has been made. With the outlines of this psychology the student of linguistics should be familiar, just as the entomologist must know the flora of the field in which he works; yet there is a clear line between entomology and botany, and the line between phonetic science and the art tendencies of a nation is quite as distinct. The mental endowments of the Greek limited its compounds, as its plastic art, within the bounds set by moderation, good taste and beauty; the Hindoo cared for none of these things; he produced in all departments a cumbrous and artistically defective style, long lumbering compounds, many legged, armed and headed statues.

The starting points must have been of such a trivial character sometimes, even the whim of an individual, the mistake of a child, or the affected manner of some social circle! We have a right to ask of the geologist that he shall detect the erosion to which some deep valley may owe its existence; we have no right to demand that he shall indicate the particular fallen tree, or even the minute quartz crystal whose resistance originally determined the precise direction of the trickling rill that began the work.

Kindred sounds, or kindred groups, *eu*, *ou*, and *ay*, for instance, are associated with each other. The discriminating and refining impulses of a people which kept optatives and subjunctives apart, or perhaps first assigned to each a distinct function, and in its particles refined upon all kinds of adverbial qualifications, would seek to preserve the difference between these diphthongs, although it might relinquish the monotonous element (*u*) that they have in common. Other less gifted peoples would permit the action of assimilation, or else of substitution, to drive part or all of these diphthongs out of the tongue.

This last paragraph does not apply to rotation. In rotations, as in many other changes, such as the fluctuations in accent, and the interchanges between *z* and *i*, and *u* and *ü*, in the course of Indo-germanic history, Techmer's simple imputation of many mutations to the influence of "fashion" has very much to commend it. The word seems derogatory, but this depends rather upon the details to which it is applied than upon anything in the conception itself. It is a term under which we may collect the tendencies which, not merely in matters of dress, but also in painting, in architecture, in the forms chosen for literary compositions, in the figures of speech in vogue, and finally in phonesis, lead the community, in its search after variety, to adopt the variations occurring in the speech of individuals. It may not in any department lead to advance towards aesthetic perfection, there may be retrogression, and yet in language it is one of the manifestations of a disposition to take pleasure in change for the sake of change, which is certainly a part of the art tendency. We weary of the old; the cultivated intellect, using a tongue that has become subjected to fixed rule, finds relief and delight in varying the rhetorical combinations of prose or verse; the uncultivated mind, free from the restrictions set by the grammarian or lexicographer, and having no other resource, will more easily admit to general use many of the sporadic modifications in the speech of every-day life. But

such changes are not confined to uncultivated races; the fluctuations in the English vowel system during the last three centuries clearly indicate the influence of "fashion." These changes are easily understood if studied, not as belonging to the sphere of phonetic law, with its inevitable implication of mechanical causes seated in the mouth, but to the activity of association operating as above indicated.

The limits of this paper do not permit me to pursue the subject into farther detail and to examine such matters as labialism, epenthesis, true metathesis, and so forth, still less to attempt to point out the precise range of the action of each of the three factors that have been proposed. It is, however, as well to add that the above considerations do not touch upon the question of the invariability of phonetic law taken in its widest sense. If so disposed, we may still suppose that a substitution process, once begun, pursues an unswerving course until the assimilation is completed. In so far as the theory advanced finds a difference between the circumstances prevailing at the period of the modification of a sound and those prevailing later, when the same sound is reintroduced by analogy or in new derivatives, it undoubtedly strengthens the hands of those engaged in supporting the doctrine of invariable law.

MORTON W. EASTON.

NOTES.

Two CONJECTURES ON THE DIRAE AND LYDIA.

Lyd. 39-41, Näke :

Sidera per uiridem redeunt quom pallida mundum,
Inque uicem Phoebe currens, atque aureus orbis,
Luna tuus tecum est: cur non est et mea mecum?

So Näke, closely to MSS, except that they give in 41 *tui*, not *tuus*. That *tuus*, the emendation of Scrivenerius, is right, seems more than probable from the obvious parallelism of the two halves of the line, *tuus tecum, mea mecum*. The alteration of *tuus* into *tui* probably arose from an abbreviation of -us being mistaken for either the *lengthened*, or, as in many forms of early writing, e. g. Merovingian and Lombard, dexteriorly *appended* i.

But in 40 the MS reading cannot be right. The meaning seems to be, 'When the stars return at evening and the golden moon takes the place of the sun in the sky, Luna is with her Endymion: why then am not I with *my* love?' When, then, is the moon's disk *golden*? I imagine it could only properly be so called when it is at the full; for only then, specially when the moon looks its largest and ruddiest at harvest-time and in autumn, would its color be well described as *golden*. I would read then,

Inque uicem Phoebae *coiens* atque aureus orbis,
'Phoebe's disk when its horns meet and it is golden.' Sen. Phae dr. 745: *Cum suos ignes coeunte cornu Iunxit et curru properante pernox Exserit uultus rubicunda Phoebe.*

Dir. 95, 96 :

Rura ualete iterum, tuque optima Lydia *salue*,
Siue eris et si non mecum morieris, utrumque.

So MSS. Näke retains this, placing a full stop at *salue*, and a comma after *non* and *morieris*, with this explanation: 'siue eris, *mecum eris*, licet absens; siue non eris, h. e. siue mortua eris, *mecum morieris*: id est non eris mortua antequam ego moriar.'

I object to this (1) that it disconnects the two vv. unnaturally, (2) that it forces the meaning of 96. The poet, I imagine, means, if

the MS reading is retained, 'Farewell, Lydia, whether you are destined to live on or to die parted from me' (*non mecum*). But if this is the sense, the rhythmical separation of *non* from *si* is harsh in the extreme; indeed almost impossible. It seems more likely that *cum* really belongs to *morieris*, and that *me* is a relic of *mea*.

Siue eris et si non mea commorieris, utrumque,

'Farewell, whether you shall live on, or whether you shall die not mine nor at my side—in either case alike.'

ROBINSON ELLIS.

Thuc. III 10, 3, *εἰδότες οὐτε φίλιαν ιδιώτας βέβαιον γιγνομένην οὐτε κοινωνίαν πόλεσιν ἐσ οὐδέν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐσ ἀλλήλους γίγνοιντο καὶ τάλλα δρούστροποι εἰεν.* The sentence is probably to be construed as if the main clause had read: *εἰδότες οὐτε φίλοι ιδιώται βέβαιοι γίγνονται οὐτε κοινωνοὶ πόλεις ἐσ οὐδέν.* The sense would then be: "Knowing that neither individuals become secure friends nor states firm allies unless they become so (i. e. φίλοι, or φίλοι καὶ κοινωνοὶ) in the belief of mutual honesty of purpose, and are otherwise similar in general character."

With this view there is no need to take *γίγνοντο* in the unusual, if not impossible, sense of *sick behenmen*, as Classen does, referring to I 37, 13. Krüger, Boehme and Stahl (Poppe) supply *φίλια καὶ κοινωνία* with *γίγνοντο*, though understanding, of course, *ιδιώται καὶ πόλεις* as subj. of *εἰεν*. Goeller and Bloomfield supply *φίλοι* from *φίλια*.

Thuc. III 20, 19, *καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ ῥᾳδίως καθοραμένους ἐσ δ ἐβούλοντο τοῦ τείχους: i. e. τούτους ἐσ δ ἐβούλοντο*, on which the partitive genitive depends, "since the part of the wall whereto they designed (das Stück der Mauer auf welches sie es abgesehen hatten) was easily looked down on." So Poppe, Classen, Bloomfield and others understand the last clause. Jowett follows Arnold: "for the purpose that they wished." But the sense of the passage seems to be: "the part of the wall which they wished to see being easily looked down on." Since it is objected that *καθορᾶν* *ἐσ τι* is without parallel, construe *ἐσ δ* with *δρᾶν*, to be supplied from *καθοραμένον* (cf. Eur. Peliad. frg. 7, *δρῶσι δ' οἱ διδόντες εἰς τὰ χρήματα*). *καθοραμένον* is grammatically construed with *τοῦ τείχους*, though logically the subject is *ἐσ δ ἐβούλοντο τοῦ τείχους*.

Thuc. III 30, 3 ff., *κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ πόλιν ἔχοντων πολὺ τὸ ἀφύλακτον εὐρήσομεν, κατὰ μὲν θάλασσαν καὶ πάνυ, ἥ ἐκεῖνοί τε ἀνέλπιστοι*

ἐπιγενέσθαι ἀν τινα σφίσι πολέμουν καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μάλιστα οὖσα. The last clause is usually taken to mean, "where our strength chiefly lies." Classen renders, *von uns aber eine kräftige Anstrengung am wenigsten erwartet wird.* But it seems impossible to believe, without further proof, that ἀνέπιστος can be supplied in a *passive* sense out of the *active* ἀνέπιστοι above, as he follows L. Herbst in explaining. On the other hand the common rendering gives no proper antithesis to the preceding clause; but in that here proposed, *where both they do not expect any enemy to attack them, and we mostly act on the defensive*, the antithesis is perfect, both in the general sense (where *they* do not expect attack from any enemy, and especially from *us* whose role on the sea is mostly the defensive) and in the particular words ἐπιγενέσθαι and ἡ ἀλκή. This meaning of ἡ ἀλκή is found in c. 108, 3 ff., οἱ ἐκ τῆς ἐνέδρας Ἀκαρνάνες ἐπιγενόμενοι αὐτοῖς κατὰ νάτουν προσπίπτονοι τε καὶ τρέποντιν, ωστε μήτε ἐσ ἀλκήν ἵπομεναι (where the antithesis between ἐπιγενόμενοι and ἐσ ἀλκήν is to be noted); II 84, 24, καὶ κατέστησαν ἐσ ἀλκήν μὲν μηδένα τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς. Also in VI 34, 56 ff., καὶ παραστῆναι παντὶ τῷ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι, it seems certainly allowable to take ἡ ἀλκή in this sense: *every one must be of this mind that contempt of invaders is displayed in an energetic defence*, i. e. the defence that takes the form of deeds. Here again we have the same antithesis: *τοὺς ἐπιόντας, τῇ ἀλκῇ.* For other examples of ἡ ἀλκή in this sense cf. Hdt. II 45, 7; III 78, 5; IV 125, 21; IX 102, 18.

Thuc. III 68, 4, διότι τὸν τε ἄλλον χρόνον ἡξίονν δῆθεν αὐτοὺς κατὰ τὰς παλαιὰς Πανσανίου μετὰ τὸν Μῆδον σπουδὰς ἡσυχάζειν καὶ ὅτε ὑστερον ἀ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς κοινοὺς εἶναι κατ' ἔκεινα, ως οὐκ ἐδέξαντο, ἡγούμενοι τῇ ἑαυτῶν δικαία βουλήσει ἐκσπονδοι ἥδη ὑπ' αὐτῶν κακῶς πεπονθέναι. It is impossible to get any sense out of the text as it stands. Classen, Stahl, and Boehme bracket *δ* and insert *δ'* after *ώς*. Küppers (*Curae Crit.* p. 12 s.) proposed *καὶ ὡς*. The simplest change would be *οὐδὲν ὡς* for *ώς οὐκ*. Cf. V 55, 11; 115, 6.

CHARLES FORSTER SMITH.

REVIEWS AND BOOK NOTICES.

The Satires and Epistles of Horace. Edited, with Notes, by J. B. GREENOUGH.
9 + 306 pp. 12mo. Boston, Ginn & Co., 1888.

There is certainly novelty about this edition, and it is shown in several ways. The notes are at the bottom of the page, contrary to the usual custom in England and this country. They are placed there to "facilitate reference," as the editor says. There is in general a complete absence of discussion of disputed points, very few grammatical remarks, no reference to other commentators, and no attempt to assign dates for the composition of the poems. The impression produced on one who carefully reads the notes is that of superficiality. The editor seems in a certain way to have striven for this result, that is, he has avoided any display of erudition and any thorough explanation of difficult questions. He intends "not so much to aid the student in the study of the Latin language as in the study of Horace." In very many places the notes show great excellence in suggesting the train of ideas and in stimulating the mind of the student, but on the whole they are disappointing. The reviewer has used the book with a class of average freshmen in their second term, and feels that while the general thought has been quite satisfactorily explained, details are continually passed over without comment. The instructor's time has frequently been taken up in explaining points which ought to have been treated in the notes. There are many words and usages in Horace which are enigmas to the average college student, and which he cannot be expected to ferret out himself. Now, a helpful hint or word of explanation in such places is just what notes are for, and for lack of that hint the student misses the idea of a whole sentence. The impression produced on the student's mind by this book is that there is no need of entering into details, and all he wants is a general idea of what is being talked about. The notes are simply a running commentary of what most naturally occurs to one reading for his own entertainment, very little more. The editor has made no attempt to add anything to what had previously been done by Horatian scholars, and, in fact, the notes seem to show that he has not cared to consult some of the recent commentators at all; for instance, it is hard to see how some of his statements could have been made if he had read Schütz's excellent edition. In reading over the notes on the Satires, the following places have been noted where revision is probably needed:

I 1, 15. By the editor's rendering of the words '*En ego*,' *dicat*, '*iam faciam quod voltis*,' proper attention is not called to the fact that the words '*en ego*' form a separate exclamation and idea, and are not to be taken immediately with *faciam*.

I 1, 17. The note on *mutatis discedite partibus* reads as follows: "*mutatis, changing*. The perf. part. is often best rendered by our present, which the

Latin lacks." This would seem to imply that the Latin has no pres. act. part. What the editor apparently means is that there is no proper pres. pass. part. in Latin, but *changing* being act. in English, the sense of the note is wholly obscured.

I 1, 32. In the note on *congesta cibaria*, it would be well to note the fact that *cibaria* means here the smallest possible amount on which they could live, and in this idea lies one of the principal points of the sentence.

I 1, 38. The alternative reading for *sapiens* is *patiens*. Of this the editor says: "*patiens*, which is very old, would mean *contented*, not greedy for more; cf. II 6, 91." This meaning for *patiens* may be supported by Fritzsche's "in aller Gemüthlichkeit," but is certainly wrong. Fritzsche quotes, to support his rendering, Serenus Sammonicus de medic. VI 82, but there we find *patiens laborum*. The passage referred to in this note, II 6, 91, *praerupti nemoris patientem vivere dorso*, gives us a case of *patiens* used in the same sense as in Ode I 7, 10 and Sat. II 5, 43, i. e. "steadfast, patient, enduring," but none of the authorities take it in the sense of "contented." In the present passage it plainly refers to the patient endurance of the ant through the long winter.

I 1, 42. There is no hint in this note that *furtim* should be taken with *defossa* and *timidum* with *deponere*.

I 1, 50. "*Viventi*, the usual construction, is genitive, but it may be that the colloquial or popular construction was dative." There are only three cases of the gen. with *referre* in classical Latin, viz. Sall. Jug. 111, *illorum retulisse*, and twice in Livy, *ipsorum referre*, 34, 27, and 40, 34. So that very likely we should hardly be justified in calling it the "usual construction." It is hard to see how any evidence that the dative was a colloquial construction can be drawn from this passage, for the dative can easily be explained on other grounds.

I 1, 71. The note on *indormis inhians* reads as follows: "*inhians*, *gloating*, i. e. with his mouth open, staring at them in admiration, as if he would like to eat them, and continuing his enjoyment of them till he falls asleep." Where is there any idea of "eating" implied? The gaping of admiration has nothing to do with the manifestation of any desire to eat. The meaning is that even in sleep the miser appears full of avarice, and the time of the action of *inhians* does not simply precede that of *indormis*, but accompanies it.

I 3, 91. *Catillum Evandri manibus tritum*. "There are two possible explanations of this name, either as a famous potter, in which case the dish is valuable for its intrinsic excellence; or as the ancient king, in which case there is a humorous indication of its age. The second seems the better." Why should the first be allowed as a possibility even? The "famous potter" of this name was brought to Rome as a prisoner some years after this satire was written. It is true that an artist by this name is mentioned twice by Cicero (ad fam. 7, 23, 1, and 2, 13, 2), but supposing that the anachronism might be disposed of in this way, it is exceedingly difficult and harsh to take *tritum* here in the sense of *tornatum*. It sometimes means "polished," but hardly "shaped." The first alternative does violence to the language and spoils the force of the passage.

I 3, 130. "*Alfenus*: no doubt a side hit at a rich usurer, probably, who had once been a cobbler said to be from Cremona, now dead." This Alfenus, who was said to have been a cobbler at Cremona, became one of the most celebrated *iuris consulti* at Rome, but there is no authority for the statement that

he was a "usurer." The adj. is regularly applied to the law and lawyers; cf. II 2, 31, *vafri inscitia iuris*. *Sutor erat* does not necessarily imply that he was dead at this time.

I 4, 22. In the notes on *delatis capsis et imagine* and *nemo*, the editor implies that his view of the passage is that the writings and bust of Fannius were presented to him by his admirers. But the weight of evidence seems to be in favor of the other view. *Ultro* must refer to Fannius himself, as no one else has been spoken of in the sentence, and *delatis* here has the usual meaning of *deferre*—to carry to the shop for sale—as in Ep. II 1, 269; I 12, 23. This explains Horace's remark in v. 71, *nulla taberna meos habeat neque pila libellos*. *Beatus* is then used in the same way as in Ep. II 2, 108.

I 4, 94. *Capitolini-Petilli*. "Petillius is so called (i. e. Capitolinus) in derision on account of his stealing gold from the statue of Jupiter on the Capitol." Now, this is no more than a supposition based probably on jokes of Plautus (Men. 941 and Trin. 83). The name Petillius Capitolinus is found on two coins, which might be brought forward as evidence to show that the name was originally given on account of some connection with the Capitol, but it certainly seems to have been a regular surname of the *gens Petillia*. This could hardly have arisen from a theft committed in the Capitol. The weight of evidence is against the statement of the notes.

I 5. In the introductory note the editor says that the satire may refer to either of Maecenas' journeys, the one in 40 B. C. or that in 37 B. C. Now, Schütz has proved conclusively that it cannot refer to that in 40 B. C., and equally conclusively, we think, that it refers to a journey taken in 38 B. C., and not in 37 B. C. To ignore this proof so completely is certainly wrong.

I 5, 46. In the note on *parochi* the editor remarks: "It may be that they were in this case bound to supply only certain articles, the travellers bringing the rest, or the words *ligna salemque* may mean entertainment generally, with a hint at its meagerness." But by the Lex Julia de Repetundis, B. C. 59, the articles furnished to state travellers were restricted to hay, salt, fire-wood, and beds.

I 5, 87. Would it not be well to mention that there is a strong probability that the town "*quod versu dicere non est*" is Herdonea, and not Equos Triticus?

I 6, 72. The note on *magni Quo pueri magnis e centurionibus orti* reads thus: "*magni—magnis*, both referring to size, but perhaps with a reference to their excess of muscle over brain." This last seems far-fetched. Besides the allusion to bodily size, the evident reference is to the assumption of high rank and the arrogance of the centurions, who in a military colony would doubtless be among the "leading citizens."

I 6, 109. "*lasanum*, his kettle for cooking his meals along the road." The only other occurrence of this word in Latin is in Petronius 41, where Trimalchio "*ad lasanum surrexit*" from the table, and where the meaning is plainly just what the Scholiast explains it to be in this passage—"vas in quo exoneratur venter." The Greek word *λάσανα* is used once or twice in the plural where it is explained as a "pot," but eight times at least where it means "nightstool," and *λασανοφόρος*, Plut. 2, 182 c, certainly refers to this meaning. Therefore, in view of this fact and the passage quoted from Petronius, there seems to be no good reason for changing the meaning here.

I 7, 2. "*hybrida*, son of a Greek father and Roman mother." So the Scholiast, but is it not probable that the reverse is here true? The word *hybrida* is defined by Lewis as the "son of a Roman father and Greek mother." The name Persius is Latin. The probabilities of the case are in favor of the latter definition being the true one here. *Græcus* (v. 32) may easily be explained by the fact that Persius would learn the language of his mother in his Greek home, and hence the antithesis with *Italo aceto* (v. 32). At least this is just as likely as the other view, and should be stated as an alternative.

I 8, 25. "*Sagana maiore*: there seems no reason why the natural meaning of the 'elder of two Saganas,' both sorceresses, should not be taken." The assumption of a younger sister is pure assumption, and is not the "natural" method of interpretation to make *maiore* refer to Canidia? There are arguments, of course, for both views, but is that of the editor the most "natural" one?

I 9, 36. *vadato*: "a plaintiff in a lawsuit." The editor evidently takes *vadato* here as a dative after *respondere*, but it seems much better to take it as an abl. abs. (cf. *testato*, *intestato*, etc.) equivalent to *vadimonio dato*, as *respondere* in its technical legal sense is never found with the dative, but is used absolutely.

I 9, 49. "*domus*: of Maecenas." This should read "*hac*: of Maecenas"; *domus* refers to any other house.

I 10, 37. "*defingit*: muddles: i. e. by describing it badly, using no doubt the epithet *luteum*.—*caput*: probably the mouth, but it may mean the source. The former seems more likely on account of *luteum*." This explanation is self-contradictory and misses the point. It is necessary to take *caput* as the source, and not the mouth, in order to carry out the idea of *defingit*, and to show the fault of applying *luteum* to the source of a river at all! That is just where the point of the line lies, and it is wholly lost by rendering *caput* mouth. The editor hints at the true meaning in his remark on *defingit*, and then contradicts it in the next clause.

I 10, 86. "*Bibule, Servi, Furni*: otherwise unknown." Now it is almost certain that Bibulus was L. Calpurnius Bibulus, third son of M. Cal. Bibulus, Caesar's colleague. His two brothers were killed in Egypt. He himself was known to Horace in Athens in 45 B. C., surrendered after Philippi, and died in Syria about the time of the battle of Actium. Also that Furnius was Caius Furnius, consul in 17 B. C., who died before his father, to whom pardon had been granted after Actium, at the request of this son; cf. Dio Cass. 52, 42; 54, 5. Also there is strong probability that Servius was the son of Servius Sulpicius Rufus, consul in B. C. 51, and the one who is praised by Cicero, ad fam. IV 3, 4, and 4, 5. See Schütz, note loc. cit.

I 10, 86. *Simul his*. "*his*: dative following *simul* by an imitation of the Greek *άπα* and an extension of words of nearness and likeness." *His* is abl., not dat., as Prof. Greenough himself says in his grammar, ¶ 261b; cf. Roby 2121, and Sil. 5, 417, *Avulsa est nam protinus hosti ore simul cervix*. It is an imitation of *άπα* and the dat. in Greek, but abl. in Latin.

II 1, 7. *verum nequeo dormire*. "*dormire*: this word at once indicates that it is Horace's nature to write so long as he is awake, thus making it an imperative necessity." How any one could get this idea out of the text is a mystery.

The clause means simply that when Horace has the inclination to write, he cannot sleep until he has relieved his mind. The editor's exegesis here has been aptly compared to some of Duntzer's notes on Goethe.

II 2. In the introductory note the statement is made that "the discourse is put into the mouth of a farmer, one of Horace's neighbors, named Ofellus." It is difficult to see how one can read Schütz's remarks on this point and continue to hold this old view.

II 3, 2. "*membranam poscas*: for engrossing a new finished composition." Is not the phrase *culpantur frustra calami* (v. 7), together with *raro scribis* (v. 1) and *retexens* (v. 2), and the impression of the whole passage, some evidence that the original writing of the satires is referred to?

II 3, 4. *Nil dignum sermone canas*. "*dignum sermone*: worth talking about"; the traditional interpretation, but the use of *canas*, which is only applied elsewhere to lyrical productions, the whole tenor of Damasippus' remarks, and the disparaging allusion to *poemata* (v. 321), seem to show that there is probably the idea of "nothing worthy of satire."

II 3, 28-30. There are strong arguments in favor of attributing these lines to Horace instead of Damasippus, to our mind convincing, but they have been wholly ignored by our editor.

II 3, 57. "*amica*: with *mater*?" Schütz has a long note to show that this is probably not the case, and seems to have established his position.

II 3, 72. "*malis ridentem alienis*: laughing at his creditor's expense; the allusion is to Hom. Od. XX 347, though the sense there is a forced laugh." Now the plain inference from this note is that the principal idea of the phrase is to laugh at another's expense, whereas that is the secondary meaning; *alienis ridere malis* means to laugh in an *unnatural* manner, here by restraining the natural impulse and laughing in a subdued manner. The difference then between the passage in the *Odyssey* and this is that in the Greek the laughter is forced, here checked; in both cases unnatural.

II 3, 98. "*hoc*: the glory of being rich." Rather his riches themselves which he hoped would be productive of glory (*speravit magnae laudi fore*), or else the engraving of their amount on his tombstone.

II 3, 181. "*intestabilis*: incapable of inheriting, with other legal disabilities." This, of course, is true, but the first and well-nigh universal use of the word is in the active sense, meaning "incapable of making a will or acting as witness," which is clearly the meaning here.

II 3, 233. "*aequus*: honest, not wishing to take without payment, nor without appreciation of their services." That this cannot be the idea at all, and that *aequus* is used ironically, is evident from the tone of the whole passage.

II 3, 238. "*unde*: whose, lit. from whom, equal to *a quo*, the obliging husband." The youth is talking to the *leno*, and *uxor* is not used in the sense of wife of this *leno*, but in the sense of *meretrix*, whom the youth euphemistically calls *uxor*. Hence there is no propriety in the English rendering "obliging husband."

II 4, 18. "*responset*: suit, as answering the demands of the palate." Rather "defy," as in II 7, 85 and 103, and Ep. 1, 1, 68.

II 4, 24. "*Ausfidius*, an unknown epicure." But there is some considerable

probability that this was M. Aufidius Lurco (Plin. h. n. X 20, 45), who obtained great wealth from the fattening of peacocks.

II 5, 95. *multum similis metuenti*. "multum: apparently colloquial in this sense; cf. I, 3, 57 (*multum demissus*), where its connection with a participle is more regular." But here it is to be taken not with *metuenti*, but with *similis*; cf. v. 80, *quantum studiosa*; II 3, 147, *multum celer*; and Ep. I, 10, 3, *multum dissimiles*.

II 5, 100. *certum vigilans*. "certum: sharply, so as to be perfectly sure of your aim." This is rather a mixture of metaphors. *Certum vigilans* means "keeping wide awake"; the opposite idea is expressed by Ovid (Her. 10, 9) *incertum vigilans*, "in a half-asleep condition."

II 6, 2. "iugis: either with *aquae* or *fons*. The latter would follow the favorite interlocked order, but cf. Ep. I, 15, 16." This reference, where *iugis* must agree with *aquae*, and the proper meaning of *iugis* (from *iungo*, *iugerum*), shut out any possibility of the other construction.

II 6, 98. "levis: i. e. gladly." There is no need of forcing an improbable meaning on to *levis* here. If it means anything more than "nimbly," it is doubtless "fickle, easily influenced," as in the parallel cases II 7, 29 and 38.

II 6, 112. "valvarum, etc.: i. e. when the work of the day begins." This is the explanation usually given, but Schütz pertinently remarks, "Würden dann die Hunde bellen? Es kommt ein Fremder"; and quotes the Greek, $\eta\psi\omega\xi\tau\eta\psi\theta\psi\pi\alpha\tau\iota\zeta$, Aes. fab. 297; $\alpha\nu\epsilon\omega\xi\tau\eta\psi\theta\psi\pi\alpha\tau\iota\zeta$, Babr. 108, 21.

A few misprints in the Satires have been noted. On p. 3, the note on l. 18 is put down as on 17. In the note on II 2, 29, the reference should be Ep. I, 1, 81, not I, 1, 181. In the note on II 3, 110, "cf. I, 3, 71," should read cf. I, 1, 71. In the note on II 3, 184 read v. 165 instead of 164. Line 326 of Sat. II 3 should be attributed to Horace, not to Damasippus; also in Sat. II 8 the last half of l. 4 and l. 5 should be attributed to Horace, not to Fundanius.

In conclusion we wish to say that in spite of its faults this is the best available American edition for college work.

SAMUEL BALL PLATNER.

Etymologisches Wörterbuch der deutschen Sprache, von FRIEDRICH KLUGE.
4te verbesserte Auflage. Strassburg, 1889.

The first edition of this work appeared in 1883. The intervening editions, the second and third, were not mere reprints, but gave evidence of the constant care of the editor in slight additions, and especially in the prunings to which several articles were subjected. In the present edition, a few of the entries are entirely new, and a vast number of articles have been wholly or in part rewritten. The same excellences characterize this as the previous editions. Ample evidence of accuracy in phonetic deduction is forthcoming on every page. But the editor aims also at strict sequence in the development of meanings. This conservatism begets at once in the reader a feeling of confidence, which the entire absence of a direct display of learning in the explanations still further strengthens. The two-fold conscientiousness referred to above is remarkable and is continued through the whole book. Keeping

within these self-imposed limits, the editor's command of the literature on the subject and his power of combination have enabled him to produce what approximates to a model etymological work. As was the case in the first edition, space and clearness are gained by citing, not all the cognates of a stem, but only those of the word actually under treatment. Each word gains in this way a more individual complexion in Kluge's hands.

In the introduction the complaint is made that etymological studies are more neglected in Germany than in France. The neglect of them in England is still more obvious, where Professor Skeat's was the first systematic work of a large range in this field, while Grimm and Weigand already existed in Germany. Even the new Oxford Dictionary, to judge by the parts already issued, will by no means mark such an epoch in etymological study as it will in the history of English words within the language. Up to date, Kluge's book, as far as it goes, furnishes by far the best aid as a companion book to the study of the earlier periods of both German and English, and seems particularly valuable in the hands of English-speaking students. These, however, will necessarily be more or less deficient in the vocabulary of Modern German, and it is to such, therefore, a matter of the first importance that the work should have full indexes. The complete lack of a Gothic index, even in this fourth edition, has suggested the propriety of supplying one in advance of the indexes to be compiled by Herr Janssen, of Kiel. Such a list has already been prepared for the use of students in the Johns Hopkins University, and has been issued separately (Publication Agency of the Johns Hopkins University, May, 1889). The treatment of English etymons in Kluge's work has from the first been only second in importance to that of German and Gothic forms. The English word-list in the first editions was, however, miserably insufficient. To determine the attitude of the fourth edition towards English, as compared with the earlier ones, it was necessary to examine each article in detail. The result is interesting. The following words, in regard to which etymologies were asserted or denied in the first edition, have now been silently dropped: *bleat*, *blöken*, *bunting*, *bunt* (cf. Wedgwood, Contested Etymologies, p. 45; and Skeat, Suppl. to Etymol. Dict. p. 789), *cheek*, *Kuss*, *child*, *Kind*, *dark*, *dim*, *dun*, *dunkel*, *drain*, *Thräne*, *goblin*, *Kobold*, *hire*, *haudern* (Hauderer in 4th ed.), *rinse*, *rein*, *snare*, *Schnur* 1, *twire*, *Zwirn*, *willow*, *Felber*, *yawn*, *gähnen*. In a large number of cases statements as to English words have been modified. But the chief peculiarity as regards English is the large number of words now added. In certain cases these are simply French loan-words in English, where German also has been a borrower; but the vast majority represent material which has received actual treatment in the work, as to its etymological relations. The following is nearly a complete list of the added English words: *aghast*, *alb*, *alison*, *awfshoots*, *baby*, *bailiff* (art. *Ballei* is new), *baldrick*, *behoof*, *bellwether*, *blunder*, *bourn*, *chastise*, *chick-peas*, *chilyer*, *coach* (art. *Kutsche* is new), *comrade*, *cope*, *crisp*, *daft*, *dank*, *dapper*, *date*, *dean* (art. *Dechant* is new), *deuce*, *dub*, *ever*, *fairy*, *ferret*, *fey*, *flounder* (art. *Flunder* is new), *fret*, *gleed*, *gourd*, *greaves*, *griffin*, *grim*, *grit*, *grub*, *groove*, *grunt*, *haggard*, *horde*, *kidney*, *lair*, *larch*, *left*, *lewd*, *linchpin*, *luck*, *lunt*, *maund*, *measles*, *mix*, *mizzen*, *moult*, *murder*, *muster*, *nape*, *never*, *pail*, *palfrey*, *parish*, *paw*, *peel* (art. *Pelle* is new), *place*, *plaice*, *pole*, *porch*, *price*, *pump*, *quack*, *rhyme*, *sage*, *satchel*, *scrimp*,

scum, sennight, sexton, shallow, sheen, sherd, shoal, shrink, silly, simper, since, singe, slag, sloat, smelt, snell (Sc.), snurls, souter, speck, speech, spook, spool, springe, stalk, stallion, stoke (art. *stocken* is new), stubble, stutter, sump, swamp, swanky, swats (Sc.), talk, threaten, tread; tub, varnish, vetch, vinegar, wallop, walnut, watch, whistle, wicker, wisdom, wisp, yard, yeast, yest.

The deficiencies of the present edition are in the main those which were perceived in the work from the first. A considerable number of small errors, which must originally have been the result of oversight, have never been detected and appear in the present edition. The editor undertakes to accent every Gothic *ai* and *au* which does not represent a diphthong, but he is very inconsistent. Where a word containing *ai* or *au* occurs more than once in an article, it appears to be his practice to accent the form only at its first occurrence; cf. *baúrsgs Burg*, *þaúrseiþ Durst*; but the following words are not accented at all: *alabastráun Alabaster*, *andawaúrdi Antwort*, *baírgahei faírguni Berg*, *baírgan gabaírgan bergen*, *baírhts -bert*, *saúljan besulbern*, *frabaúhta Buch*, *baúrþei Bürde*, *faúrdammjan Damm*, *þaúrnus Dorn*, *gaþaúrsnan dorren*, *þaúrstei Durst*, *þraíhns faíhuþraíhns dringen*, *aírþa Erde*, *faúrafilli Fell*, *augadaúrð Fenster*, *fairneis fern*, *fairzna Ferse*, *faúrhtjan Furcht*, *faúrþis fürder*, *gabaúrjabo gabaúrjóþus Gebühr*, *gabaúrþs Geburt*, *gabaúr Gelage*, *faíhu Geld*, *garaíhts gerecht*, *gaírns faíhugairns gairnjan gern*, *gaírdan Gurt*, *aírzeis aírsei irre*, *faúrmuljan i Maul*, *maúrþjan Mord*, *maúrgins undaúrns i Morgen*, *naúh i noch*, *naudi-þaúrfts Not*, *aúhsa Ochse*, *swaþra Schwäher*, *staíra Stärke*, *saúhts Sucht*, *andwaírþs -wärts*, *walhts ni-waht Wicht*, *walla wohl*. As the unaccented form *waila* occurs already in the first edition (1883), this survival of it appears to be only accidental, and not to have reference to P. und B. Beitr. XI 553; cf. Braune, Got. Gr.³ §20, 3.

The following constructed Gothic forms are not starred: *brúhts *brauchen*, *waír-aldus *Welt*, *waúrhstw *forschen*. In one case an actual form *brúkjan* is given *brúkjan *brauchen*; *basi *Beere* should be *-basi*. The editor cites *hwaírni Kopf* as an actual Gothic form, following Holtzmann, Altd. Gram. p. 25, and giving his reasons for it P. und B. Beitr. VIII 522. But until this form shall be received into the text-books generally, it would not seem superfluous in a dictionary which will be used by many who are not scholars, at least to mention the received form *hwaírni*; cf. Braune, Got. Gram.³ §113, and Faist, Grundriss der Got. Etymologie, 1888, p. 59. The editor is himself more conservative as to the form *hwaírni* in the article *Hirn*. In a few instances, stems or parts of compound forms are cited without the hyphen; cf. *hwass- wetzen*, *-laupþs Leute*, *qiwa- keck*. In *fidwðr Fehme*, and *mari-saiws Meer*, the old spelling *v* for *w* has been overlooked and left standing.

The following errors in Gothic forms are more to be deplored: *huzds Gerte Haus*; the correct form *huzd* is given under *Hort*, *lukarna* (for *lukarn*) *Kalk*, *stiurs* (for *stiur*) 2 *Kiel* (cf. Brugmann, Grundriss der vergleich. Gram. I, §660, 6), *sitl* (for *sitls*) *Nest*, *trigo* (for *trigð*) *träge*, *traust* (for *trausti*) *Trost*.

In certain cases, owing to inadvertence or infelicity of statement, Gothic forms which the context calls for are not given: 2 *bass*, Got. **batis* is given, but not *batiza*; *bitten*, **bidaqðn* and **bidaqa* 'Bettler' are cited, but the actual form *bidagwa* is omitted; *Block*, the 'altgerm. st. Ztw. lúkan' is cited. Although this is the actual Gothic form, it cannot be entered in the Gothic word-list

to the dictionary, for the same reason that operates in the case of English *rother* (cf. *Rind*). Rother was cited in the first edition as an (obsolete) English word, but is now unnecessarily relegated to Middle English, and thus excluded from the word-list, which is confined to Modern English; cf. *rother-market* (Halliwell's Dict.), and *rother* (Dict. of Sussex Dialect, 1875); *du*, Got. þu is omitted; *link*, Ohg. *winistar* is cited for comparison, but not Got. *hleiduma*; *Staden*, Got. *stap* 'Ufer' is given, but *staps* 'Ort' does not appear under *Stadt* or *statt*, nor indeed in this edition at all; *Stuhl*, Got. *stöls* is omitted, while corresponding forms in all the other Germanic languages are mentioned; *un-* Got. *un-* omitted; *Ungesiefer*, Got. **tibr* (MS *aibr*) not given; *walzen* (*Walze*), Got. *waltjan* lacking.

A few miscellaneous items may find a place here: *Anker*, a cross reference is lacking to *Senkel*, where Ohg. *senchil* is explained; *Arzt*, Engl. *leech* is defined as 'Vieharzt,' but this meaning it never has, except when qualified by 'horse,' as 'horse-leech'; *aufwiegeln* is referred to *wiegeln* for its etymology, but the latter word is entirely lacking in all four editions; *haft* should be *-haft*; *Hirn*, O. N. *hvern* is cited as Gothic; *Kaiser*, A. S. *cāsere* for *cāsere*; *Sprache*, Engl. 'speak' for speech. The numbers 1 and 2 have been omitted in the following doublets: *halb*, *Heide*, *Kitze*, *schier*, *sein*, *Steuer*, *Stift*. The English word-list is far more reliable than that in the first edition, but the following inconsiderable errors have been noted: *dun* *dunkel* is not mentioned under the latter word, *flutter* *flattern* is entered twice, *chap* *kappen* and *couth* *kund* are not found (as the word-list states) under *Kappe* and *Kind*, *grove* not found under *Grube*, *slop* *Schleife* omitted. Printer's errors occur in the index in: *amelcorn*, *chickpeas*, *daftig* (*daft*), *Mehltau* (*mildew*), *ruddock*, *scrimp*, *wirsch* (*worse*), *youngling*. Under 2 *Schote* the obsolete spelling *sheats* for *sheets* (*sheet-lines*) is given; *slaughter* *Schlacht* is misspelled in both text and index; the spelling *saffran* (*saffron*) and *rosmary* (*rosemary*) has run through all the editions.

The errors in detail, as above enumerated, are of comparatively slight importance, but the remarkable excellence and general accuracy of the work make it specially desirable that such petty oversights should not be suffered to interfere with its use in the widest circles. A question of more importance is whether the number of English words and forms could not be increased with advantage to the book. In the opinion of the present reviewer, and especially in view of the fact that the dictionary has already proved to be a great boon to English-speaking scholars, and is in fact at present indispensable to all Englishmen and Americans who aim at more than an empirical comparison of their native tongue with German, the question should be answered in the affirmative. It was shown above in detail that the present edition registers a great advance in the use made of English material. A minor new feature is the introduction of half-a-dozen English proper names for comparison and illustration. These could be multiplied with advantage to the book.

The following fragmentary list of what seemed appropriate general additions to the English word-stock of the dictionary has been noted down with the above considerations in view. Such a list must, of course, accommodate itself to the general plan of a dictionary which undertakes in a measure to do justice to all the chief Germanic tongues. Where a German word has

been clearly explained by the editor from purely German sources, no English cognate is here added. But where comparative etymology has been resorted to, and an important or useful English cognate form apparently overlooked, it is here appended. Scottish forms have been freely mentioned, since Scotch is expressly included in the word-list of the fourth edition. In the case of French loan-words in German, the corresponding loan-words in English have been given only where the form is interesting, or where time and use have made the word in question thoroughly English. This appears to be the editor's own practice where such forms are cited. It is needless to say that the additions lay no claim to completeness, not even within the letters from which most of the examples are drawn.

Aar. Sc. ern.—*Ahle.* Engl. awl was cited in the first ed. but is now omitted. Though the A. S. variants awul and awel (Engl. awl) have not been accounted for (cf. Oxf. Dict.), yet their connection with *Ahle* must be very close.—*ahnden.* To anord. ande 'atēm, Geist' add Sc. aynd, end.

Baas. Amer. Engl. boss; cf. Bartlett, Dict. of Americanisms.—*Bälde.* A. S. byldo, M. E. belde, Sc. bield.—*Bauch.* Engl. bouk, bulk (cf. Oxf. Dict.)—3 *Bauer.* Engl. boor.—*Beige.* 'Engl. bing 'Alaunhaufen.'' But the meaning 'heap of alum' is secondary to that of 'heap' or 'pile' in general (cf. Oxf. Dict.)—*bleichen.* Engl. to bleach.

Diele. To A. S. þel add Engl. thill: cf. also statement under *Deichsel*.—*dröhnen.* M. E. drounen, Sc. drune, Engl. drone.

Giebel. Eng. gable.—*glühen.* To A. S. glōma glōmung, Engl. gloom, add Engl. and Sc. gloaming.

2 halb. To M. E. bi-halfe add Engl. behalf.—*Hals.* Engl. hauberk.—*Hammel.* With Mhg. hamel 'Stange' compare Sc. hemmel 'a square frame made of four posts, erected in a cattle-court or close, for the cattle to eat straw out of' (Jamieson). Sc. to hemmil 'to corner' an animal, might be further compared with Swab.-Bav. hemmen 'weidende Pferde anbinden' (cf. hemmen).—2 *Hand* 'Art, Sorte.' Engl. on either hand.—*hantieren.* Engl. haunt.—*Harm.* To Ohg. haramscara add A. S. hearmscearu, Engl. harumscarum.—*hauchen.* Sc. hech, Engl. huff?—*Hechse.* Engl. hough, hock.—*Hecht.* Engl. hake.—*heil.* Engl. hail.—*heissen.* Engl. hight.—*Hellebarte.* Engl. halberd.—*hemmen.* Engl. to hamstring.—*Hermelin.* Engl. ermine.—*Herold.* Engl. herald (14th cent.)—*Hof.* Engl. hovel (Sweet, Hist. Engl. Sounds², p. 332).—*Hülse.* To A. S. hulu add Sc. hule (Engl. hull?)

Kabliau. The form cabliau, cited as English, is French. Cabljau, given in the first ed. and now rejected, still appears in the index. The English forms are cabilliau, cabeliau, kabbelow.—*kacken* 'erst fröh nhd.' Grimm and Weigand give the sixteenth century as the date of the introduction of the Latin word. The Oxf. Dict. cites an example of 'to cack' in English as early as 1436; cf. A. S. cac-hūs.—*Kaldaunen.* Engl. chitterlings is an interesting parallel to Upper Germ. *Kutteln*.—*kalfatern* 'ein Schiff ausbessern.' Eng. calfret 'to caulk' (17th cent.)—*Kammertuch.* Engl. cambric (1530).—*Kanel* 'cinnamon.' O. E. canel (Lajamon).—*Kappzaum.* To French caveçon add Engl. cavesson.—*Karde.* Engl. card (15th cent.), to card (14th cent.)—*Katze.* To Engl. caterwaul add Sc. to cater.—*kauern.* O. N. kúr-hugr 'low spirits,' Sc. courie 'timid.' To Dutch hurken 'zusammengebückt sitzen' add M. E.

hurkelen, Sc. hurkle.—*kaufen*. To Engl. cheap, cheapen add 'to cheapen.'—
 1 *Kegel*. Engl. kails.—*kehren*. Engl. ajar. Engl. to char (and sb. char, chore) (Sweet, Hist. Engl. Sounds¹, p. 306).—*keuchen*. Engl. chink (sb.)? cf. Davies, Suppl. Engl. Dict. (1881) for quotations.—*Kicher* 'Kichererbse.' Engl. succory (Minsheu) and chicory (later form).—*Klaue*. To A. S. clā add Engl. claw.—*Klause*. Engl. close (sb.)—*knapp*. Engl. neap-tide.—*Kübel*. To M. E. kive add Engl. keeve.—*Kuchen*. Engl. and Sc. cookie, cooky.

Molch. Engl. mole.—*Mütze*. To French aumusse, aumuce add Engl. amice (from the 13th cent. on).

Nergeln. Sc. nyarg, nyargle.

1 *Schnur*. To A. S. snōð add Engl. snood.—*Senkel*. Engl. sinker.—*spriessen*. Engl. sprit-sail.—*Stärke*. 'junge Kuh, die noch nicht gekalbt hat,' A. S. styrc, Sc. stirk.—*Stauche*. It would appear that the Anglo-Saxon stocu cited by Kluge should be (hand-)stoc (pl. stocu). Hpt. Gl. 525-6 give hand-stoca 'manicas,' and hand-stocu [in the margin hand stoce] 'manicae.' Leo, A. S. Glossar 206, 5 defines the word: 'Der Ärmel, eigentlich die Handtrommete.' This would point to Scottish 'stock and horn, stock-horn.' The further definitions of *Stauche* 'Kopftuch, Schleier, Tuch, Schürze,' render it extremely probable that the word is identical with Engl. 'stock-sleeve' and 'upper-stocks.'—*stauen*. Whatever the etymology of this word, Engl. 'to stow,' with its extraordinary similarity in meaning and use, must be one of the nearest cognates.—*stechen*. M. E. steken, Sc. to steik, steke.—*stehlen*. To Got. hlifan add Engl. (Sc.) to lift (cattle), shop-lifter.—*Stift*. Engl. to stickle, stickler.—*Stimme*. Sc. steven 'voice.'—*Stute*. To M. E. stott add Engl. stoat, stot.

Taube. To A. S. culufre add Engl. culver.

Wahnwitz. Engl. wan-hope, wane.—*Week*. Sc. wig 'a small oblong roll, baked with butter and currants' (Jamieson).—*Wette*. Engl. wedlock.—*Wiese*. Engl. ooze, oozy.

Zelter. Kluge compares A. S. tealtrian 'wanken,' but not Engl. tilt. Were there any doubts as to the identity of *Zelter* with the latter word, the following hitherto unnoticed passage in Parzival 779, I would seem to set them at rest: Senfteilche und doch in vollen Zelt kom si ritende über velt, 'came riding full tilt.'

HENRY WOOD.

Eine Jainistische Bearbeitung der Sagara-Sage von Dr. R. FICK. Kiel, C. F. Haeseler, 1889. xxiii and 29 pages.

In 1886, Prof. Hermann Jacobi published in Leipzig a Prākrit manual¹ which furnished Europeans their first easily accessible material for the investigation of this Indian dialect—apart from the Prākrit portions of the dramas. One of Jacobi's pupils, Dr. R. Fick, now presents as his doctor's dissertation a Prākrit version of the Sagara story, one ever recurring in Indian literature after it is first brought forward in the epics. This little volume is provided with an introduction which sketches the growth of the story toward its Prākrit form, a few pages of notes, and a glossary supplemental to Jacobi's work,

¹ Ausgewählte Erzählungen in Māhārāṣṭri Grammatik, Text, Wörterbuch, von Hermann Jacobi. S. Hirzel, Leipzig, 1886.

besides the *Devanāgarī* text of the story with German translation. It practically adds another story to Jacobi's collection.

Fick is almost certainly right in assuming that the Prākrit and epic versions have a common origin. In all of them Sagara's 60,000 sons offend the serpent-king and are consumed by the fire of his glance, angry that they had penetrated to his dominions without showing him honor. Sagara's remaining descendant performs an expiation, or averts some impending calamity, by carrying the waters of the Ganges down to the ocean. In showing the changes that the Jainistic religious element required the author is ingenious, but he is not so happy in his attempts to show traces of word-reminiscence from the epics, the parallels he adduces belonging to the commonplaces of Indian literary habit. In the Prākrit version, e. g. the serpent-king is named *Jvalanaprabha* (Flame-light), and MBh. III 8877, *Jvālābhīr eva pāvakam* is compared; but the function of the serpent-king was in any case to destroy by his fiery glance, and therefore this parallelism has little significance.

A feature of special usefulness is the translation, which is smooth and simple. It is of small moment that it does not closely follow the construction of the original, but it is a pity to vary the order of the original when nothing is to be gained by it. A translation like the present serves as a commentary and should aim at saving the student's time, and it is therefore helpful to keep the order of the original where no violence is done to modern idiom. In translating, e. g. the compound *mañirayañakañagamayam*, 2, 7, why should we have "aus Perlen, Gold und Edelsteinen verfertigten," instead of "out of pearls, precious stones and gold composed"?

Neither is the translation always quite accurate, for in the line just cited the compound *caūvisajīṇapadīmāhitīhiyam* is rendered "in den sich vierundzwanzig Jina Statuen befanden," while it would be more accurate to translate, "in four and twenty Jina statues delighting." Many other cases of too free, not to say inaccurate, translation might be cited.

Omissions also occur now and then in the translation, e. g. 10 7, 6, *mahārāya* 10, 5 are not rendered; and unimportant as such omissions are *per se*, they certainly make a stylistic difference. A lack of uniformity is observable in translating the "iti"-clauses, some of them retaining the Or. Rec. construction, while others are woven into the structure of the translator's sentence: we may at least demand that the O. O. phrases be indicated by single inverted commas.

Neither are the notes unexceptionable. The explanatory statements of facts are helpful; the conjectures and text-criticisms are not so happy. So 5, 14 the suggestion that *anḍayam* is a corruption of *rundayam* is almost certain on the face of it, but the meaning "corpse" given to *rundaya* is hardly warranted by the citations, s. v. *runda* of the P. W., and examples should have been adduced to support the conjecture. With the Indian belief in metempsychosis it need not seem peculiar for a Brahman to call a dead bird his son, and the Sk. paraphrase which supports Fick's conjecture, as far as meaning goes, may be a correction due to the spirit that prompted the latter.

At 4, 2 a conjecture is offered which dissents from the Sk. paraphrase. *Pāñtovāhi* is glossed by the Sk. *pradattāvadhi*, but Fick explains as *pravṛttāvadhi*, and translates this portion of the compound "über den geschehenen Betrug." It seems to me preferable to keep *avadhi* and resolve *pāñtta* into

prayukta, and the phrase would be translated, "by his employment of *avadhi*-knowledge."¹ *Prayukta-avadhi* would give in Prâkrit *paññavahi* or *paññohi*, and the *paññovahi*^o of the MS might easily be explained as a *quasi-syncretism*.

The note on 6, 16 is also incorrect. In reading *mâñusabikkhan* of A in place of *amâñusa*^o of B a difficult notion is substituted for a quite simple one. Fick translates the phrase, "tâ desu puttajivâvanena mâñusabikkhan," by "deshalb spende mir ein menschliches Almosen, indem du meinen Sohn wieder belebst," and in his note explains "menschliches Almosen" as "ein in einem Menschen . . . bestehendes Almosen." How much simpler it is to adopt the reading of B and translate, "therefore bestow by bringing my son to life a more than human gift."

The glossary is far from complete, though it sets out to give all the words not found in Jacobi's more extensive vocabulary. Most Sanskritists make their acquaintance with Prâkrit through the medium of the drama with its *châyâ*, supplemented by a professor's brief lectures. If the glossary had been rendered complete and independent, this little volume would have formed a more convenient addition to our material for Prâkrit study.

A very conspicuous omission from both glossaries is the caus. of *ṇjiv*, *jivâvei*, which occurs in verb forms at 5, 18 and 6, 4, and in a nominal derivative, *jivâvanena* (cf. Wh. Gr.² 1051², 1150³) at 6, 16.

Miyâ 3, 2 is omitted from both glossaries and from the translation (?). It is plainly the p. p. of *ṇmi*, cf. *niya* : *ṇni*.

Adverbs and conjunctions particularly suffer in these glossaries, and though they are in the main easy to make out, what reason is there for their omission? *Tatha* (*tatra*) 2, 12, *egayâ* (*ekâdâ*) 10, 5, and *ca* and *ya* *passim* are examples.

Further omissions from the glossaries are: *payângô* (*pat*^o) 3, 10; *dullañghâ* (*dur*^o) 3, 16; *sâmenâm* (Ins. *sâmnâ* fr. 3 *sâman*) 4, 6; *bhâsa*^o for **bhamha*^o, which offends by over aspiration (*bhasman*) 4, 9; **kando* (*krandah*) 4, 11; *palavantio* (*pralapantyah*) 4, 13; *vasagâñam* (*gânâm*) 5, 11; *samvihâñam* (*vidhân*^o) 5, 12; *nicetâho* (*nicestah*) 5, 18; *lambho* (*°bhah*) 6, 7; *phuddase* (vb. formed fr. *phut*?) 7, 16; **sattî* (*gaktih*) 9, 1; *āgarisanto* (*ākarâñ*) 9, 11; *chindâñena* (deriv. fr. *ṇchid*) 10, 9; *coriyâ* (*coritâ*) 10, 16; *tayañtarâñ* (*tadan*^o) 11, 8.

The proof-reading of the book has been very careless: pg. xix, *sapparvata*^o for *saparvvata*^o, *nikkhilena* for *nikh*^o, *asmârbhi* for *asmâbhî*; pg. xx *muvvata* for *su*^o; 2, 6 *ariûdhô* for *âr*^o; 2, 13 *tirûviñâ* for *ni*^o; 5, 18 *jao* for *jao* (?); 6, 4 *tâo* for *tao* (?); 14, 12 *Ivalanaaprâbha* for *Jv*^o; 18, 3 fr. bot. *Bhagirahi* for **rathi*. In the note to 7, 1 on pg. 24 the citation Jacobi p. xxvi has no pertinence, possibly xxix, §23 is the correct reference, but even that is scarcely apt. *Appunna* is the reading of the text at 7, 16, but the glossary reads *apu*^o. As far as can be made out Jacobi nowhere supports Fick's theory of a doubled stop-consonant after *a*-privativum. *Giñhittâ*, 2, 17, is printed **hatta* in the glossary. *Duhkhita* s. v. *duhiya* in the glossary must be for *duñsthita*.

Tassa ca, 1, 2, must be a misprint, for elsewhere the copulative conjunction after a vowel is always *ya*. *Ca* occurs in this text 15 times and always after the *anuñvara* of *m*. The 27 occurrences of *ya* are always after a vowel, and the place cited has to be corrected accordingly. The explanation of this phenomenon lies in the enclitic nature of *ca*. After a word with vowel-final *c* fell away

¹ Cf. 3, 2 and note.

and the hiatus was broken by *y*, probably a mere representative of the surd guttural vowel corresponding to the Greek *spiritus lenis* before *ā* (?). After the *anusvara c* remained. The same state of affairs is shown by *ci* (*cid*) in indefinites: *ko ya : kim ea* — *koī : kim ci*.

Of the form *sakkheha*, 10, 13, neither Fick nor Jacobi offers an explanation. It must be a survival of the Sk. *syā*-future.

Tappaccayam, 10, 9, is also unexplained. *Paccayam* may be a neuter adverbial formation from *pratyāñc*, with a transfer to the *a*-declension.

Kālagayā, 7, 8, is explained by Jacobi as *kālakṛta* and defined "gestorben." The P. W. does not give such a meaning for *kālakṛta*, and a form *kālamkṛta* is not set down. Possibly we should look for the root *gam* in this compound with an extension of the idiom *mṛtyum gacchati*, *kāla* and *mṛtyu* being synonymous in the later language.

EDWIN W. FAY.

A Theory of the Origin and Development of the Heroic Hexameter. By FITZ GERALD TISDALL, Ph. D. New York, 1889.

The theory advanced in this paper is that the "primitive long meter" was the "spondaic trimeter," either long or short syllables being used with conventionally equal quantity: $\text{˘˘} | \text{˘˘} | \text{˘˘}$. Two of these verses combined formed the original hexameter. The catalectic pauses, one of which in each pair of trimeters became a caesural pause, led to the use of real shorts at the end of each colon. The existence of these shorts brought about a recognition of the difference between long and short syllables, with the possibility of using two shorts for one long. The original ratio then between any two syllables was conventionally 1 : 1, while the new ratio of a short to a long was 1 : 2. This ratio was never modified any further. All poetry probably had its origin in the original trimeter; but the present discussion relates only to the hexameter.

The author seems not to be acquainted with the various theories that have been proposed, recognizing the hexameter as a combination of two originally distinct verses. He has only seen mention of Usener's theory in Allen's Metres of the Inscriptions. His statements, however, sometimes make the impression that he believes he has surveyed the whole field, as when he states (p. 7) that "strangely enough, no publication recognizes" the fact that the caesural and catalectic pauses "take time from the verse."

The only new features of the theory are in the details. The theory that the hexameter is a combination of two trimeters of some sort is old and familiar; but usually it is assumed that the trimeters were already fairly well developed, with recognition of quantity, or else a *tetrameter* (*tetrapody*) is assumed as the original verse, which became a trimeter (*trimetric colon*) as a result of, or at least after, the combination. That the original foot was ˘˘ is a well known hypothesis which encounters some obstacles. Some verses, for instance, bear much stronger marks of an original spondaic rhythm than others of the same number of feet. There seem, for instance, to have been prosodiac and paroemiac verses based on the spondee. Those who derive dactylic rhythm from quasi-spondees must assume either a bifurcation or a later origin of genuine

spondaic verses. The latter alternative is hardly to be considered. A more serious difficulty is the existence of tetrameters (8 feet) both in $\frac{2}{3}$ and in $\frac{3}{2}$ time. The heroic verse of the Zendavesta and that of Sanskrit seem to give a hint as to the origin and first step in the development of tetrameters in $\frac{3}{2}$ time. Hence the well known theory of Prof. Allen (*Zeitschrift für vergl. Sprachforschung*, XXIV, pp. 556 ff.), which derives not only the Saturnian and some other verses from this original form, but also the Homeric hexameter, has not met with much favor in so far as it includes the last named verse.

Prof. Tisdall's method is peculiar. The greater part of his work is taken up with an *a priori* theory of the origin and development of the verse. He tells what the original verse was likely to be, and then what modifications were likely to be made, going into minute details as to the changes which would eventually lead to a certain form of verse. Then he turns to the Homeric hexameter, and shows that it is exactly what the *a priori* theory led us to expect. It is not an adverse comment to say that there is more induction in this process than appears on the surface.

The steps assumed will not seem most natural to all. By an analogous process, most persons would probably have arrived at a trochaic hexapody. Even the original trimeter assumed does not seem most natural. The original verse, he correctly says, represents the primitive sentence or coordinate clause. "The dimeter is decidedly too short"; "the tetrameter is, on the whole, too long; *for it could easily be separated into two dimeters.*" Does this make it too long, or is the objection of a different nature, and if so, what? Eight syllables seem reasonably short for a coordinate clause. The kinsmen of the Greeks—the Bactrians and Indians—appear to have found the tetrapody short enough, and combined them in pairs at an early date. Moreover, one of the most natural uses of verse would be to march by; and for this purpose the triple beat would not serve without a pause. This would lead us to the paroemiac or prosodiac, and to the well known theory of Bergk, or the slightly different theory of Usener. This is not the meaning of Prof. Tisdall. He assumes continuous rhythm of consecutive verses, even after the combination, with a slight catalectic pause within the last foot. To me it seems more natural to assume the *tetrapody* as the primitive march-verse, and the tripody as an intentionally differentiated form for purposes of recitation, if, indeed, the differentiation would not at once produce the ($\frac{3}{2}$ time) hexapody, iambic or trochaic according to the original rhythm.

Of the numerous details that invite discussion, I can barely touch upon a small number. The author thinks that the primitive people wished to have the two trimeters of a compound verse equal to each other, and hence the division between them was shifted a little into the first trimeter to prevent it from *seeming longer* than the other because of a peculiarity of the nervous system which makes the first impression the strongest and hence causes a sound to seem longer. Not very happy is the illustration taken from the fact that the top part of certain letters (including a fairly symmetrical D) is made smaller to prevent it from appearing larger; but especially striking is the fact that the author would expect *a priori* a phenomenon which has been a puzzle to many. Moreover, his theory is confronted by the fact that in all tetrameters, whether in $\frac{2}{3}$ or $\frac{3}{2}$ time, the caesura or incision falls exactly between the *cola*.

(or original verses) although the second one is reduced by catalexis more than is that of the hexameter. Here seems to me to be the clew to the whole matter. The hexameter, with incision in the middle, was *too* uniform for continuous composition. The caesura marks an effort to weld the joint between the original *cola*. A continuous poem of dactylic (so-called) *pentameters* would give some idea of a continuous series of hexameters with incision in the middle; but of course the pentameter was never so used. It would no longer be a pentameter, but two catalectic trimeters; and even in the single verse an effort to relieve the monotony was made by frequently substituting the spondee in the first colon, never in the second. In view of all this, it seems to me some scholars have made too much of the dolic nature of the hexameter, as, for instance, Dr. Richard Klotz, who, after approving my theory of caesura as a *vinculum* in so far as it applies to the iambic trimeter, thinks it will not hold for the hexameter: "Denn während der Trimeter, nach alter Theorie eine rhythmische Verseinheit enthält, so zerfällt der Tetrameter und Hexameter in zwei selbständige Verse."

The author cites a number of Greek and Latin grammars and one elementary independent work on metres (intended for schools) as evidence of the prevailing opinion as to the *origin and development* of the hexameter, and assumes, apparently, that what is not taught in these books is taught nowhere. So far as I am acquainted with these works (I have examined several of them) they do not treat of the origin and development at all. When they say "fundamental" they do not necessarily mean *original*, and even "original" might not mean *primordial*. Prof. Allen, for instance, pronounces the dactyl the fundamental foot of the hexameter, though his theory gives it a different origin. Nor is there anything new in the author's view that the caesural and catalectic pauses must not add time to the verse, though he says no work mentions that fact. And the view that the last foot of the hexameter is a trochee is as old as the science of metres. It is true, most metriicians, such as Hermann, Brunck, etc., teach that it is a catalectic *dactyl*, not a reduced spondee.

The remarks on the ratio of feminine to masculine caesuras might be omitted as being familiar to all concerned, and in some other matters the discussion deals too much with dead issues. Sometimes, on the other hand, we are left in doubt whether certain facts have escaped the author, or he assumes familiarity with them on the part of the reader, as when he says there is no proof that any other ratio than 2:1 between longs and shorts was ever recognized. This opens a wide question, and we hardly feel fully assured that the author has studied all the evidences, traditional and internal, and all the arguments of modern authors for and against.

In the strictures upon Virgil there are several things one might object to; but they are foreign to the scope of the investigation, and my space is exhausted.

These remarks are not intended to discourage further investigation on the line marked out, but to suggest the propriety of taking more fully into consideration what has been done by others, and of avoiding the insertion of unsound links into the chain of argument.

M. W. H.

Beitrag zur Kentniss der vedischen Schulen, von Dr. RICHARD SIMON.
Kiel, 1889.

The question of the Vedic schools has been treated often, prior to the appearance of this little book: see e. g. Weber, Indische Studien, I 149 fg., 289 fg.; III 247 fg.; XIII 430 fg.; Omina und Portenta, p. 412 fg.; Indische Literaturgeschichte, p. 34 fg., 170, etc.; Max Müller, Ancient Sanskrit Literature, p. 371 fg.; Rājendralālamitra in the introduction to the Gopathabrahmaṇa, p. 6; Roth, Der Atharva-Veda in Kaschmir, p. 24 fg.; Bloomfield, J. A. O. S. XI, p. 377-8. The chief native sources for this subject are: 1. The *carapavyūhas*. One, counted as the fifth pariṣṭa of the White Yajur-Veda; another figures as the 49th pariṣṭa of the AV., dealing with the same subject in shorter form. 2. Incidental mention of school-names in Pāṇini, the Mahābhāṣya, and other literature accessory to Pāṇini. 3. The late over-systematic reports of commentators and the purāṇas. 4. Incidental mention throughout Vedic literature itself.

Simon's work contains two parts. First an introduction, in which he collects and discusses all that has been said on the subject prior to his own production. As the book is furnished with a good index, the value of this effort cannot be impugned; any given name of a Vedic teacher can with this help be traced back to the texts in which it is mentioned, and the value and scope of the tradition can be controlled. The second part of the work consists in the edition of the introduction to the Saṃskāragapati of Rāmakṛṣṇa, which deals almost entirely with the same question. I cannot ascribe to this text any particular value in reference to this question: Rāmakṛṣṇa's knowledge on the subject is derived from the latest stratum of Indian tradition; it stands about on the same level as the reports of a single purāṇa on the same point. The liberality with which authors of this sort borrow from any quarter whither their studies may have directed them is well known. To cite one instance we may mention the cōloka, p. 41: *omkāraṇca 'thagabdaḥ ca dvāv etāv brahmaṇaḥ purā | gaṇḍāv bhittvā viṇiṣkrāntāv tena māṇgalikāv ubhāu*. Rāmakṛṣṇa says that he has derived this verse from the commentary to a prātiçākhyā. I have found the verse, with many variants, both in the bhāṣya of the Vaj. Prāt. I 17; in the Tribhāṣyaratna of the Tāit. Prāt.; in the Grhyasāmgraha, II 9; in Ācāditya's (or Ācārka's) unpublished commentary on the Karmapradīpa; in Govindānanda's gloss to Čāṇkara's Brahmasūtrabhāṣya. It is likely to occur in a dozen or more texts of this sort.

Rāmakṛṣṇa's introduction bears this character throughout. His sources are the very poorest imaginable. I should not consider any name of a Vedic teacher as authentic on his authority merely. He reports e. g. as the nine cākhās of the AV. the *pāippalāḥ, dāntāḥ, pradāntāḥ, tāntāḥ, āuntāḥ, brahmadā-balāḥ, gaṇakāḥ, devidarci*, and *carapavyūhas*. I shall endeavor to show elsewhere that the statement in reference to this point, made by the *carapavyūha* of the AV., is according to good MSS as follows: *tatra brahmavedasya nava bhedā bhavanti tad yathā | pāippalādās tāudā māudāḥ gaṇakīyā jājalā jaladā brahmavadā devadarçā carapavāidyāḥ ca*; see Kāuçika-sūtra, introduction, p. xxxii. This statement is shown, ibid., to be correct, because these school-names are known in actual Atharvan literature. The many blundering reports

of this same list, of which Rāmakṛṣṇa's offers a fair specimen, are due to false MS readings, to more or less conscious malformation of these names on the part of later writers, and to later additions.

Clearly, the way to render an ultimately correct account of the Vedic schools will be to rely solely on the reports of the Vedas themselves. Just as the dhātupātha has given way to an independent account of Sanskrit roots, derived from the language itself, so must the future account of Vedic teachers and other celebrities ignore the over-systematic, garbled collections of late texts.

Simon's work is done with excellent judgment and great care as to every detail. There is evident promise of valuable work in the future in this, his first effort.

MAURICE BLOOMFIELD.

REPORTS.

ZEITSCHRIFT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT.¹

Vol. XLI, Heft 4.

The Ossetes are a tribe of about 120,000 souls, occupying the eastern slopes of the Caucasus range. They are a remnant of the ancient Iranian race, and have preserved many of the old Iranian customs and beliefs which died out in Persia under the influence of Muhammadanism. Schamyl, their last independent chieftain, only surrendered to the Russians in 1859. The Nart tales are the sagas of Ossete national life, corresponding to the Icelandic sagas. The best collection of these oldest heroic legends is by Vsevolod Miller, who committed them to writing in 1880, from the lips of the Ossetes in Vladikavkaz, Alaghir, and Sadon, and published them in his 'Ossete Studies,' with a Russian translation (Moscow, 1881). A most interesting summary, chiefly from Miller's studies, is given by H. Hübschmann on pp. 523-76.

The Narts are half men and half angels or heroes, whose deeds are sung to the accompaniment of a musical instrument like a violin. There are only a few Narts, who are said to dwell in one village in the mountains, on the river Sequola, crossed by a bridge leading to the village. H. gives text and translation of the 15 legends published by Miller.

A second chapter treats of the views of the Ossetes concerning life after death. The funeral oration by a relative of the deceased shows that their views are akin to those of the Hindus, Greeks, and Romans. The dead has the same wants as the living. This accounts for the burning of the sacrificial animal or a part of it, and for the libation on the fire of wine, 'that the dead may not hunger or thirst on his way to paradise.'

Schlechta-Wssehrd is about to publish a complete translation into German verse of Firdusi's long-neglected poem on the legend of 'Jussuf and Suleicha.' The poem is based on the sura Joseph in the Korân. S.-W. prints 8 episodes of the poem, covering 22 pages.

G. H. Schils calls attention to the French translation, by Matu nami Masa Nobu, of the Japanese poem *Man-yō-siu*, lately published in the *Mémoires de la Société académ. des Études Japonaises et Indochinoises* (Paris, Maisonneuve). The work is said to be the oldest collection of Japanese poems, begun about 750 A. D.

The two following articles are by J. Barth. The first—the beginning of a series of studies in Semitic comparative philology—treats of biliteral nouns. There are but few of them in the Semitic languages. Triliteralism is so prevalent a law in this family that sometimes there is a semblance of artificial effort to preserve the triliteral form. We find masculine nouns with feminine termi-

¹ See A. J. P. VIII 501.

nation, to compensate, as it were, for the loss of the third stem-consonant. Against those who believe in primitive biliteral nouns, B. maintains that neither the use of the pluralis sanus (or outer plural) in the South-Semitic branch, nor the masculine plural formation with nouns having a feminine singular termination, nor again the insertion of an *h* between stem and plural ending, can prove the primitive biliteralism of these nouns; such peculiarities are due to other reasons. On the other hand, an examination of the plural formation of so-called biliteral nouns shows that the North-Semitic and the South-Semitic, independent of one another, presuppose three radicals. A number of instances make it probable that these biliteral singular nouns are shortened from primitive forms with three radicals.

In the second note, 'The Phoenician suffix **ד**,' Barth argues that *nōm* = Hebr. *hem* = Arab. *hum* = Assyr. *šunu*.

M. Grünbaum describes graphically the various stages of drunkenness in Semitic legends; being induced thereto by the publication in Vol. XL 413 of a proverb on the four qualities of wine. He also gives additions and corrections to his article on Schem-ham-mephorash in Vol. XL 234 ff.

O. Böhtlingk compares the Kâtantra Grammar (edited, with notes and indexes, by Julius Eggeling) with Pâñini. The grammar is mentioned for the first time in the beginning of the twelfth century A. D.; it is a brief, systematic grammar in 4 sections: (1) the Sandhi (or Satzphonetik); (2) the noun; (3) the finite verb, and (4) the *kṛt*-suffixes. The work is based on the sūtra of Pâñini, so much so that many passages cannot be understood without consulting the latter. The same scholar contributes, under the heading of 'Miscellanies,' restorations of corrupt passages in Sanskrit literature.

In an article on Blood-money in the Veda, R. Roth proves the existence, both in the Veda and in the later law books, of the old custom of payment for man-slaughter. Besides this, peace-money was paid to the king or to the community.

In the Book Notices there are reviews, among others, one by W. Grube of R. H. Conington's The Melanesian languages. The book is commended, notwithstanding the inconsistencies in transliteration and the lack of an index.—O. Donner gives a somewhat caustic review of Heinr. Winkler's 'Das Uraltaische und seine Gruppen,' parts I and II; his remarks are mostly not of a commendatory sort, and the hope is expressed that the book may prove at least an inducement to a thorough investigation of the difficult problems proposed by the author.—Praetorius has a favorable notice of J. Schreiber's Manuel de la langue Tigrâi, parlée au centre et dans le nord de l'Abyssinie. The chief value of the little book consists in the new material which it furnishes, but that material is unscientifically arranged.—J. Wellhausen's 'Skizzen und Vorarbeiten, III: Reste arabischen Heidentums,' show that the author is thoroughly imbued with the spirit of the ancient Arabians. In his masterly review of the book Th. Nöldeke points out that stone-worship (Steincultus) was universal among the northern Semites; that the sacred stone which Jacob set up near Beth-el (Gen. 28, 18 ff.) was originally an idol,¹ that the practice of circumcision is found among the Arabians as much as among the Hebrews, and that

¹ See also ZDMG 42, 482.

sacrificial rites and religious customs were the same as in ancient Israel, the slight differences being due to the poverty of the Arabians, who could not afford to waste frankincense or offer holocausts. N. agrees in the main with W. He praises him for not having permitted himself to construct history rather than to narrate facts.—A. Müller speaks in terms of highest praise of C. H. Cornill's 'Das Buch des Propheten Ezechiel'; which praise is ultimately bestowed upon Paul de Lagarde, who has constantly urged scholars to make use, for establishing the text of the O. T., of the ample resources at their command, many of which were made accessible by this indefatigable scholar and "greatest living Orientalist" (Driver).

Vol. XLII, Heft 1.

In the first article of this volume M. Klamroth discusses al-Ya'qûbî's extracts from Greek mathematicians and astronomers. Besides short paragraphs from earlier writers, we find large portions of Euclid, Nicomachos, and Ptolemy, the author of Almagest. A Greek-Arabic glossary is added to the notes on the writings of Ptolemy, and an essay on the teaching of the Greek philosophers is begun.

Th. Houtsma adds, on p. 692, a note to p. 41 of Klamroth's article.

M. Grünbaum gives Semitic notes on the star Venus, and examines the meaning of מִנִּים (Minim) in the Talmud. The Minim are not sectarians, but Jewish Christians; they are called by Rashi disciples of Jesus.

F. Praetorius holds, in opposition to J. Halévy and D. H. Müller, that the so-called energetic perfect tense in Sabaean with *wdw* copulativum is in reality an infinitive form. This peculiar construction started from the *hph'l*, and spread thence over to the other conjugations. The same scholar continues his publications of Tigriña Proverbs, with notes and comments.

Th. Nöldeke believes that the story of the Treasury of Rhampsinitos (Her. 2, 121) is of purely Aegyptian origin, notwithstanding the similar story mentioned by Charax in Schol. Arist. Nubes ad v. 508. This tale of the Master-thief is repeated in the Hindu legend of Karpara and Gata, in the Highland story of the Shifty lad, in that of Ali Baba and the 40 thieves in the Arabian Nights. [But it was also told in Europe before the days of Herodotus. It is found in the ancient hymn to Hermes, who expressly receives as his reward the title of Master-thief, *ἀρχδει φηλητέων*, Hymn. Herm. 292.]

Houtum-Schindler contributes an article on Kurdish lexicography; he gives a list of verbs, paradigms, nouns, and short sentences.

A. Müller finds the source of the story of the Arabic *Rip van Winkle* (Korân II 261) in the legend printed in Dillmann's Aeth. Chrestom. p. 5, 1. 6 ff. On p. 320 M. remarks that he had just learned that I. Guidi as early as 1885 connected Korân II 261 with the same legend. In reply to this article M. Schreiner (Heft 3, 436-8) traces the story to a haggadic narrative of Chôni Hame'aggêl, which again is based on a wrong interpretation of Ps. 126, 1.

Eugen Wilhelm prints 20 pages of Contributions to the Lexicography of the Avesta.

The question, Should Turkish poetry be vocalized, is answered in the affirmative by R. Dvořák. Arabic books, especially Arabic poetry, are vocalized in the East as well as in the West. Turkish books to some extent, and this should be done throughout. D. advocates the use of Arabic vowel-signs, which would prove a great help to the student.

H. Wlislocki gives text and translation of a number of fairy tales and fables from the folklore of the Transylvanian Gypsies. On p. 491 R. Sowa calls attention to the Gypsy Lore Society of Edinburgh, Scotl.

Glosses to Fr. Spiegel, 'Die arische Periode und ihre Zustände,' 1887, by C. Bartholomae. B. does not intend to write a review of the book, 'dazu fehlt mir Veranlassung und Wille.' He holds, against Sp., that religious differences caused the separation of the two nations, the Indian and the Iranian. It is a fact, acknowledged by all scholars, that during the Aryan period *daiva* and *asura* were names for good, benevolent gods. After the separation we find that in India *daiva* was the name for the good god, and *asura* that for the evil demons, while in Iran the reverse is the case. On p. 319 C. de Harlez raises objection to some remarks of the reviewer with reference to statements made by Harlez in Bezz. Beitr. XII 117.

Heft 2.

Ernst Leumann publishes a lecture, delivered at the 39th annual meeting of German philologists at Zurich, 1 Oct., 1887, entitled 'A request to the future editors of Sanskrit dramatic poetry and prose texts, other than Vedic.' L., who is about to publish a new edition of Sir Monier Williams' Sanskrit-English Dictionary, advocates the use of quoting according to the divisions in the MSS, in preference to that after the pages of modern editions, which will soon be out of print or superseded. Sanskrit prose should be cited after Granthas, a measure of fixed length ($4 \times 8 = 32$ syllables); the Grantha would be a subdivision to the chapter. Verses inserted in prose writings are to be counted each as one Grantha. Dramas, of course, have to be counted after acts and lines; thus Śak. VII §§ means that the word is to be found between lines 30 and 31 of the VII act of the Śakuntalā. If prose writing occurs within a drama, cite according to Granthas, thus Śak. II ፲, 6 means Grantha 6 of the prose writing introductory to the II act of the drama. Publishers should in future mark their Sanskrit publications according to Granthas. Specimens of quotations to illustrate this new method are appended.

The composers of the hymns of the Rigveda, with notes on Vedic chronology and the history of the Soma-ritual, is the title of a long article by H. Oldenberg. O. distinguishes four groups of references to the authors of the several sūktas. (1) Such as are found in the songs themselves, especially in the II-VII mandala; he then examines the VIII mandala and the Kaṇva sections of the first, and closes with a short discussion on mandalas I, IX, and X. (2 and 3) The next two groups are formed by the references found in later Vedic literature, the Anukramani and the Sāman-names; the Anukramani or detailed indexes to the texts yield a very meagre result. Sāman is a technical term signifying a musically modulated verse, a chant. Texts and music are often by the same author. With the help of these references O. examines the

several mandalas. (4) The references contained in the Pravara lists. The chronological results.

M. Grünbaum treats of assimilations and popular etymologies in the Talmud. Starting from a discussion of the words *demijohn* and *sherry vallies*, the writer examines the etymology of modern Greek *κεχριμπάρι*, amber, from Turkish

گریبا, and *χάραγμα* from Turkish *garâj*, which resulted in *χαράτζι*, and this in *χάραγμα* (tribute, tax-money). Proceeding on the same line of studies, G. mentions a number of expressions occurring in the Talmud which are but assimilations and popular etymologies. He examines, among others, the word for orange, *êthrôg* אֶתְרוֹג. The word *σύμβολον* = δῶρον, wedding present, transcribed in the Talmud by סכְלִינָה, is connected with the Hebrew root *sabal*, to carry a burden, thus implying that such gifts are burdens. The Talmudic expression for *κλεψύδρα* has been subjected to the process of popular etymology, so as to mean the assembly is over, because the time of the assembly was measured by the *κλεψύδρα*. Rebus and charades occur frequently in the Talmud. The Latin *honor* was divided into Hebr. *hôn* (חָנָן), wealth, riches, and French *or*, to show that money brings with it honor.

The same writer favors us with an elaborate paper on this world and the next referred to by Arabic-Persian and Jewish authors. This world, *aiðn oñtōs*, is generally called the fore-court to the next world, a place of preparation for *o aiðn o ेर्प्हमेनोς*. Again, this life is likened unto *terra firma*, the future to the desert and the ocean; for either we must prepare in the former. Life is compared with the wandering of the nomads, as early as Gen. 47, 9; the end and goal is the future life. Good deeds, benevolence, and charity are considered the best viaticum. The vanity and fickleness in this life is often mentioned and gives rise to a continued *Alñawis* (אַלְנָוִס).

R. Pischel has a word to say on Rudraṭa and Rudrabhaṭṭa, against an essay of H. Jacobi in the Wiener Zeitschrift für die Kunde des Morgenlandes II 151 ff. J. holds that Rudraṭa, the author of the *Kavyâlankâra*, and Rudra or Rudrabhatta, the author of the *Çringâratilaka*, are different persons. This is denied by Pischel. Jacobi prints an answer to this denial on pp. 425-35, and Pischel a final reply on p. 435.

W. Bacher believes that Abulwalid wrote his works with Hebrew characters, and not with Arabic as usually said. The MSS have the Hebrew script. This script is justly retained by Derenbourg in the edition of the *Kitâb-al-Luma*, while Neubauer, the editor of Abulwalid's *Kitâb-al-uṣûl* or dictionary of roots, uses Arabic characters. B. continues his corrections of Neubauer's edition, begun in Vol. 38, 320.

There is a very favorable review, by J. Euting, of A. Neubauer's Catalogue of the Hebrew manuscripts in the Bodleian library, and by Vollers on Paul Ravaisse, 'Essai sur l'histoire et sur la topographie du Caire d'après Maqrizi I 3, pp. 409-80. The book is of importance and will prove a great help to the student.

Heft 3.

The Arabic reports concerning Nedjd, the highland of Arabia, are examined by A. Sprenger in the light of Doughty's Travels in Arabia. These notes do not pretend to exhaust the subject-matter, but would merely call attention to the excellent work of D. The description of a number of Wadies by native authors, such as Hamdāni, Jacūt, and others, is corrected or modified on the basis of D.'s book and Sprenger's personal experiences.

J. Barth, in a second article on studies in Semitic comparative philology, entitled 'Early analogical formations in the plural,' examines the Semitic terms for heaven and water, and comes to the conclusion that the plural forms found in Hebrew are based on the analogy of other plural formations. A number of similar cases in Hebrew and the cognate languages are discussed. In a second paragraph B. speaks of the use of prepositions with so-called plural affixes in Semitic languages. They are without exception formations based on the analogy of prepositions whose third radical sound is *aj* or *et*, as *علی* and others.

J. Fürst prints some additions to the Aruch of R. Nathan by R. Samuel ben R. Jacob Gama, edited for the first time from MSS of the libraries at Parma and Cambridge, by Salomon Buber. F. discovers a number of Greek words and phrases which were thus far considered to be Hebrew. The Jews of the Byzantine empire knew Greek better than Hebrew; thus they introduced many Greek political terms into the Talmud and other writings.

H. Oldenberg, in a second article on the Adhyāya division of the Rigveda, answers M. Abel Bergaigne's reply (J. A. IX 191) to his first article (ZDMG 41, 508), and here the discussion ends—the death of Bergaigne being announced by Oldenberg on p. 491, and the loss of the great scholar deplored in fit terms.

O. Böhltung misses a good treatment of the impersonal use of the participium necessitatis in Sanskrit grammars. This induced him to collect all material bearing on this special point.

In an article of 46 pages S. Reckendorff examines the Aramaean portion of the decree of the Senate of Palmyra respecting duties on imports and exports. The monolith, 19 feet long and $6\frac{1}{2}$ feet high, was discovered in 1881 by Prince Lazarew, who copied it and sent it to Odessa, where it was opened and destroyed by the suspicious customhouse officers. A second copy was made in 1882 at the expense of the Prince, and it arrived safely at Petersburg; see the account of de Vogüé in J. A. 1883, I 231-55, and II 149-83; also Sachau in ZDMG 37, 562-71, and Schröder ib. 39, 352-61.¹ The Greek part of the document is explained by G. Dessau, Hermes XIX 486-533.² Reckendorff reprints Dessau's text, and gives the text and translation of the Aramaean portion, with a philosophical commentary.

Under the head of Ossetica, R. von Stackelberg gives, on the basis of Miller's studies, notes on the religious belief of this people. There are many Christian traits in their rites and ceremonies. Christianity was introduced among them

¹ See A. J. P. IV 510 and V 394, V 530 and VII 118.

² See A. J. P. VI 396.

from Grusia. This is proved by the names found in their ritual, and by an old tradition still alive in Ossetia. St. explains several names which have thus far puzzled the ingenuity of all scholars, for instance, Donbüttür is a compound of Don = water and the name of the Apostle Peter, who is the saint to whom the fishermen pray.

F. W. E. Roth publishes Ludolf von Sudheim's account of the taking of Acre, 1294 A. D., found in a MS at the library of Darmstadt. L. von Sudheim travelled in Palestine from 1336-41, and published a book, *De itinere terre sancte et descriptio terre sancte* (edited by A. Naumann in *Archives de l'Orient lat.* II 2). There existed a number of extracts from the work in Latin and in German. R. publishes a German extract from the same on Akris.

Yasna XLIII 1-10, with the Pahlavi text, is deciphered and translated by L. H. Mills. It is a translation of the Avesta, especially of the Gāthas, made strictly in the light of its original. This is the first attempt yet made to translate or explain this portion of the Pahlavi in its entirety.

The use of Psalms for witchcraft, by C. Kayser. In a Syriac MS of the Royal Library at Berlin (Sachau's collection, No. 218) there are appended to a short commentary on the Psalms directions for using the same for witchcraft. The Bible, especially the O. T., is used for such purposes among all nations. The Jews inscribed Deut. VI 4-9 over their doors as a protection against evil influences; the same was done with many short psalms. Christians did the same with the Gospels. The MS was written in 1847 A. D. in Modiad in Tur 'Abdin, by a priest, Shem 'on. Kayser gives the text (Sachau 218, pages 173a-175b) and the translation, with a few notes. Additional remarks and corrections to this paper are published by D. Simonsen, on pp. 693-4.

S. A. Smith reviews Rudolf E. Brünnow, 'A classified list of all simple and compound cuneiform ideographs, with their Assyro-Babylonian equivalents, phonetic values,' etc., Pt. I, 1887. Dr. Br. has put Assyriologists under great obligations for his painstaking work, which supplies us with the much-needed sign and ideograph list. The book is well arranged, doing credit to author and publisher. Smith also reviews J. N. Strassmaier, S. J., 'Babylonische Texte. Inschriften von Nabonidus, König von Babylon (555-38 v. Chr.), Heft I und II.' The excellent publication of these difficult texts is of value to us in five ways: 1. They enrich, correct, and confirm our knowledge of the history of this period. 2. They give us an insight into the social relations of the time. 3. The jurisprudence of the Babylonians is made known to some extent. 4. The religion of the Babylonians, temple service, etc., is made clearer to us. 5. They are of the highest philological importance. In the course of his remarks the reviewer has again given vent to his unfounded feeling against the Leipzig school of Assyriology.—Nöldeke examines Fr. Baethgen's *Beiträge zur semitischen Religionsgeschichte Israels und die Götter der Heiden*, Berlin, 1888. B. presupposes a primitive Semitic monism. This developed, on the one hand, into monotheism among the Hebrews, and degenerated into polytheism among the other Semitic nations. N. does not agree with B., nor does Siegfried in the *Theologische Literaturzeitung*, 20 Ap. 89, No. 8. Baethgen omits the Assyro-Babylonian Pantheon entirely; he should have done the

same with the Arabic portion of his book. The chapter was antiquated even before it was published. N. disapproves of B.'s combining the name of the Phoenician goddess **לְלָא** with Greek 'Ελλωρίς, 'Ελλωρία, Athen. 678a, Pind. Ol. 11, 40. The latter seems to be of genuine Greek origin. The scholiast to Pindar combines it with ἔλεῖν and ἔλος; yet more impossible is the comparison with Arabic Allât. Hebrew **וְלָלָא**, of course, does not prove an original polytheism, for it is a pluralis majestatis; cp. the Ethiopic plur. 'amlâk as a name of God. Compound names with Yahve are scarce in the early period; the names of the Hebrew tribes and the early family names do not contain **וְלָא**. Such names increase in frequency after the establishment of the kingdom in Israel. Absolute monotheism among the Hebrews was of slow growth. The worship of images and stones supported the primitive polytheism; against this the second commandment was given. Like the other Semites, the Hebrews observed the custom of human offerings, especially of children. Cp., for instance, the reminiscences in Gen. 22, Ex. 13, 2, etc. Nöldeke believes that the name of Moses is Egyptian, and that the service of Yehovah originated in that country. Abraham, Isaac, and Jacob are mere personifications. Abraham and Sara were originally gods and worshipped as such.

Heft 4.

H. Jacobi publishes the Yaina-legend concerning the ruin of Dvâravati and the death of Krishnâ. The true position of Krishnâ in the Hindu Pantheon is not yet determined; to make this possible we must first examine the different forms of the legend concerning him. As a contribution to this J. prints text and translation, with glossary, of a few Yaina-texts found in the commentary of Devendra to the *Uttarâdhyayana Sûtra*.

Two lists of Sanskrit MSS, together with some remarks on his connexion with the search for Sanskrit MSS, are given by G. Bühler. The first is a classified list of B.'s private collection of Indian MSS, comprising 193 modern transcripts and 128 old MSS, acquired mostly between May 1863 and Oct. 1866, and arranged under 18 sections. The second is a rough list of MSS bought and copied for the government of Bombay during the years 1866-8.

R. Dvorák. Bâkî as a poet. The two greatest Oriental lyric poets, Hâfiz, the Persian, and Matanabbi, the Arabian, have become accessible to all students and readers by careful editions and correct translations. This is not the case with the last of the great triad, the Turkisk poet Bâkî. Though he cannot be compared with Hâfiz, he yet deserves a better treatment than he found at the hands of Hammer in 1825. Bâkî (1526-99) lived during the reign of Suleimân, the lawgiver, the greatest of all the Turkish Sultans. D. prints text and translation of Bâkî's best poem, his *Heftbend* on the death of Suleimân. Specimens of his *Diwân*, *Gazeles* and *Kasides* are added. We also read from Bâkî's own poems and the writing of other Turkish authors, a number of testimonials to the superiority of the poet.

J. Goldziher discusses the use of *Turab* (dust) and *Hagar* (stone) in Arabic phrases of rebuke and warning, e. g. a stone in thy mouth means: do not pronounce, tell this or that, keep quiet, lest some evil may overtake thee.

M. Schneider has an article of 85 pages, headed 'A contribution to the history of religious polemics between the Jews and the Muhammadans in the middle age.' It comprises nine sections, three long extracts from Arabic-Hebrew texts, and an excursus on the 'I'gáz al-Kur'án, the miraculous composition of the Korán, mentioned by every Muhammadan writer, and refuted by their Jewish opponents. The paper is based on Steinschneider's *Polemische und apologetische Literatur zwischen Muslizen, Christen und Juden*. Schn. begins with an examination of the traditions on both sides, and gives some polemic notes of al-Mas'údī and al-Béráni, the two great Arabic historians of the tenth century, and, on the other side, the like of the Gaons and the Karaeans, beginning with Sa'adya. We are made acquainted with the earliest documents of Jewish religious thought in Spain, found in Ibn Hazm's book on Religions and Sects. This work contains a number of polemical remarks against the Jewish religion, and proves a great help to the study of contemporary Jewish literature. From Spain we are transported to the East, to hear what al-Ğuwejñ and his pupil al-Ğazálí have to say on this topic. In the sixth section we are introduced into the polemical writings of Jehuda Haléwi. The Sicilian Ibn Zufr praises Muhammad in his book, 'the best announcement concerning the best man,' a work of great importance for the history of exegesis among the Muhammadans. Many passages of the O. T. are transcribed, translated, and explained with reference to their prophet. Abraham ben Dáwúd, the first consistent Aristotelian among medieval Jewish philosophers, has written a systematic polemic against both the Muhammadans and the Christians. His book is examined at length. The article closes with a glance at the writings of Fáchr al-Dín al-Rázi, a Muhammadan contemporary of Maimúní. Copious extracts from the original writings and translations are added in the foot-notes and appendices.

F. Praetorius reviews Dr. M. Grünert, 'Die Alliteration im alt-arabischen,' Wien, 1888. The title is misleading, because the author treats, not of alliteration, but of rhyme and assonance in Arabic poetry, of which the book is merely a collection of material.—Two very favorable critiques are given by Holtzmann of 'The Mahābhārata of Krshna Dvaipāyana Vyāsa translated into English prose. Published and distributed chiefly gratis by Pratap Chandra Roy,' Pts. 24-35, Calcutta, 1886-7; and by Himly of 'F. Hirth's Textbook of documentary Chinese, with a vocabulary'; and 'Notes on the Chinese documentary style,' by the same author.

Thorbecke closes the volume with a short memorial sketch of the late Heinrich Leberecht Fleischer (born 21 Feb. 1801 and died 10 Feb. 1888).

W. M. ARNOLT.

RHEINISCHES MUSEUM. Vol. XLI.¹

Pp. 1-13. F. Bücheler prints 10 paragraphs of conjectanea. Under No. 8 he gives a number of emendations to Aesch. Suppl.: l. 40 retain 'r' after *lvv*; 74 δειμαίνοντα' ἀφόδονς; 88 *eiθeīn* = *eiθeia*; 79-84 are explained; 107, before φρόνημα read *āv*; ἀτα in l. 113 is to be taken literally just as in l. 170; similar restorations to ll. 118, 126, 59, 153 f., 647 f.;—Plautus Asin. II, restore Maccus.

¹ See A. J. P. X 105.

Pp. 13-18. A. Philippi, in an article on Alcibiades, Socrates, and Isocrates, objects to Keil's interpretation of Isocrates' *Busiris*, §5.

Pp. 18-27. F. Schöll examines the quotations from Vergil in Probus and Quintilian. *Aen.* I 44 Probus simply read *tempore*; I 109 is quoted by Quintil. *inst. orat.* VIII 2, 14, not as a verse of Vergil; it is therefore spurious; *ad Aen.* IV, 50-53, cf. Quintil. IX 3, 16.

Pp. 27-66. According to O. Hense, the edition of Stobaeus by Nicolaus Schow is unreliable and unsatisfactory. Some of the MSS quoted by Schow never existed, others may have been lost in the course of time.

Pp. 67-73. J. Overbeck maintains, against K. O. Müller, Klein, and Milchhöfer, that, according to Pliny 36, 9 f., the figures made by Diponos and Skyllis were of marble. Cretan influence on early marble-sculpture is quite possible.

Pp. 73-85. P. Höfer's book, 'Der Feldzug des Germanicus im Jahre 16 n. Chr.' pretended to have solved the problem. But J. v. Pflugk-Hartung, in a note on this campaign, doubts the correctness of H.'s statements from the military as well as the topographical point of view, and also questions the manner in which the sources were used.

Pp. 85-118. Th. Kock publishes the results of a renewed study of Menander. 1. By far the greater part of the so-called monostichs of M. are the work of several other authors. 2. Of the remaining verses, none can be attributed to M. unless his authorship is expressly affirmed. 3. More than 40 verses do not belong to Attic comedy, owing to the Christian ideas contained in them. 4. Not only independent monostichs were borrowed from their sources, but also sayings and proverbs were forcibly changed into monostichs. 5. Many verses were changed in order to yield, instead of the original proverbs, others better suited to time and circumstances. 6. To enlarge their number, verses were repeated with a slight change in order of words or contents. 7. These variations occurred especially in the beginning of lines. 8. The final result is that the collection of Menander was used as copy-book verses for the boys in the convent schools of the Byzantine period.

Pp. 118-134. F. Bücheler and E. Zittelmann reprint, translate, and interpret the fragments of the second code of Gortyn, edited and translated for the first time by Halbherr and Comparetti (Museo Italiano de Antichità classica, I, p. 277).

Pp. 134-150. R. Wagner has discovered a Vatican MS, Saec. XIV, XV, containing extracts from the Bibliotheca of Apollodorus, which proved to be very important for the criticism and the restoration of this library of Greek mythology.

Pp. 151-160. E. Schultze reads *Od.* VII 69 *τετίμηται γεράσσων*.—E. Hoffmann. Menander (ap. Stob. *Flor.* 64, 15) read *εὐ λόγῳ*.—M. Schanz. Plato uses only *ώς έπος είπειν*, except in *Leg.* XII 967b *ώς είπειν έπος*, which we are to change to the normal order; *Gorg.* 517a *πολλοῦ γε δεῖ—μὴ ἐργάσηται*. The construction is found in other passages, e. g. *Ep.* VIII 344e *πολλοῦ δεῖ μὴ* being *= οὐ μὴ*.—R. Hirzel has a word on the meaning of 'liber,' and compares Cic.

ad Att. XVI 2, 6 with ib. 6, 4.—E. Wölfflin reports a fragment in the fifth book of Origen, cited by Servius, ad Aen. IV 293.—Th. Korsch prints metrical notes to Martial XI 2, 5.—According to Fr. Vogel, the lyric poet Maximinianus lived towards the end of the Gothic empire. F. Bücheler examines the inscription on a leaden plate recently found in Carthage and published by Joh. Schmidt in the *Ephem. epigr.* V, p. 317, No. 454.

Pp. 161–169. A minute study, from various sources, of the chronology of the year 238 B. C., convinces O. Seeck that Haloander fabricated nearly all the 'subscriptions' published in his edition of the *Codex Justinianus* 1530 A. D.

Pp. 170–190. G. Kaibel (*Hermes* XX 507 ff., see A. J. P. VII 539) opposed E. Rohde's view that the later sophists did not produce anything new, but merely revived the manner of the old Asianic rhetoric (*Griech. Roman.* p. 290). R. abides by his former conclusion and answers K.'s objections.

Pp. 191–202. W. Deecke follows with contributions towards deciphering the inscriptions found in Middle Italy.

Pp. 203–223. E. Schwartz, in an article on 'The first book of Thucydides,' sides with Wilamowitz against Cwiklinski. The unitarian theory of the history of Thucydides has to be given up for good. None of the eight books was completed by Thucydides, save, perhaps, books II, III, and IV. What we have is only a torso published by a later hand.

Pp. 223–242. In his notes on the inscriptions of Rhodes and Delos, K. Schumacher speaks of the sculptor Phyles of Halicarnassus; examines the chronology of the Delian archons between the years 200 and 169 B. C., and takes sides with Homolle against P. Paris' assertions in *Bull. de corr. Hell.* IX, p. 149; also see *ibid.* II, p. 576, ll. 18 and 83, and VI, p. 40, l. 101 et al.). An inscription referring to Dionysos Sminthios of Lindos, published by Ross, *Hellenica*, p. 114 f., is copied, emended, and interpreted. Ancient amphorae had the name of the maker or that of the place of manufacture stamped on them. S. examines 7 such stamps on amphorae from Cnidos and Rhodes.

Pp. 242–246. *Vergiliana*, by P. Corssen. Aen. IV 269 *torquet* is to be taken literally; 243 *somnos* means death; 693 ff.; 748; 174–88.

Pp. 246–266, 376–386. A. Kopp. On *positio debilis* and *correptio attica* in Greek iambic trimeters. 1. Additional remarks to the *Quaestiones metricae*, by J. Rumpel (*Gymn. Progr.*, Insterburg, 1865–6), and *De correptione attica* by Karl Goebel (*Diss. Inaug.*, 1876). 2. *Muta cum liquida* in Greek trimeters. A minute study of the tragedies of Sophocles shows his essential agreement on this point with Aeschylus. The article closes with a collection of material from Euripides.

Pp. 266–291. A. Gercke thinks that 1. The sources of Neo-Platonism lie in Platonism. 2. A comparison of *Pseudo Plut. de fato* and corresponding passages of the Latin version of Chalcidius, as well as Nemesius, shows that they go back to the same source, an eclectic Platonist living about 200 A. D. 3. Platonists as well as Neo-Platonists believed in the superiority of providence over the laws of nature. 4. Stoicism has influenced the system of the Platonists.

Pp. 292-301. C. Galland argues that the Codex Matritensis, No. 38, containing the ἐπιτομὴ τῆς καθολικῆς προσφορίας Ἡρωδιανοῦ, attributed to Arcadius, was written by Constantinus Lascaris. The Bodleianus and Havniensis were copied from this MS. Another MS, no longer extant, was the archetype of two Parisian MSS. The cod. Matr. is thus of the highest value.

Pp. 302-320. N. Wecklein reads, Hes. Scut. 91 φέρετο λατρεύσαν instead of τυμήσαν.—A. Ludwig has notes on the prosody of Dionysius Periegetes, with reference to his use of positio debilis and correptio attica.—G. Heylbut. On the Scholia of the Nicomachean Ethics (Cod. Paris. 1854).—K. Fuhr. Ad Hypereides fragm. 70 (Blass).—H. Lewy. Ad Themistius Κωνσταντίου δημητρ., p. 19 (Dindorf).—M. Schanz reads Dem. 6, 16 οὐδ' ἀν ἡγοῦμαι instead of οὐδ' ἀν ἡγοῦμαι; the discovery by Fox, in 1879, that ὡς ἀληθῶς = τῇ ἀληθείᾳ was known in 1831; cf. Schoeman, Isaeus, p. 368. The earliest interpretation of the formula is found in Plato's Laches, 188d.—F. Bücheler has remarks on an inscription from Gortyn, and on the prosody of Plautus, Poen. 699, Curcul. 78, etc.; application of the law vocalis ante vocalem corripitur.—F. Blass examines the phraseology of the second Gortynian code.—Th. Kock. The metre employed by Horace I, 10 shows that it is one of the earliest poems in which the poet tried to master the forms of the Aeolic lyric poetry.—A. Zingerle reads Liv. II 28, 2 delata < senatu>m consulere.

Pp. 321-341. P. Krumbholz. The Assyrian history of Diodorus. Diod. Siculus based his Ἀσσυριακά (book II) on the work of Ctesias himself, and not on the recension of Kleitarchus, as Jacoby thought (Rh. Mus. XXX 555 ff.).

Pp. 342-348. P. Wolters sends critical notes on the epigrams in the Greek Anthology. V 132, 5 read θύομαι φέρειν; 189 read λίσσωμαι. VI 164. VII 6 κέκενθεν Ιος; 362; 375 τὸν θάλαμον for ὄφθαλμῶν; 423 λάλος. IX 13; 241; 290 κτυπῶν for πτίσας. XVI 271 ἀνίας . . . καὶ ὀπέσαι; then follow emendations of the inscriptions, G. Kaibel, Nos. 799, 245, and 590.

Pp. 349-364. P. Natorp defends Diogenes of Apollonia against the charge of being a mere compiler. Aristotle and Theophrastus mention him in their works. The well-known passage in Simplicius does not prove that Theophrastus asserts a dependence of D. on Anaxagoras or Leucippus. N. gives a summary of the doctrines of Diogenes and his followers as far as they can be known.

Pp. 364-376. A. Otto prints 12 pages of conjectures to 37 passages of the epistles of Cicero ad Atticum.

Pp. 387-398. F. Cauer attempts to prove, against Wilamowitz, that ll. 1226-80 of Lycophron's Alexandra, referring to the Romans, are interpolated. In addition to other proofs, he maintains that the harmony of the whole poem would be destroyed if these lines were authentic.

Pp. 398-436. E. Hiller. Contributions to the history of Greek literature. Continuation from XL 204.¹ IV. The fragments of Glaucus of Rhegium. Gl. has the merit of being an excellent critic of ancient music. He tried to establish an exact chronology of ancient musicians and to determine their

¹ See A. J. P. X 108.

influence upon the later representatives of *Frau Musica*. H. examines minutely the period in which Glaucus lived, i. e. the latter part of Saec. V or the earlier part of Saec. IV B. C., the title, sources, and contents of his principal work. He combats Westphal's theories not infrequently.

Pp. 437-454. A. Ludwich contributes a most interesting study on the development of the meaning of $\eta\delta'$ $\delta\zeta$. He distinguishes 4 periods. 1. $\eta\delta'$ $\delta\zeta$ was used as an Atticism for $\epsilon\phi\eta\delta\zeta\sigma\tau\omega\zeta$. 2. The meaning of δ' was forgotten as soon as $\eta\delta'$ $\delta\zeta$ was inserted into speeches; in the same manner $\delta\zeta$ became a mere pleonasm. $\eta\delta'$ $\delta\zeta$ was now equivalent to $\epsilon\phi\eta$, and was connected with a subject noun. Philostratus in such cases omitted the $\delta\zeta$. 3. In time δ' became closely connected with η and $\delta\zeta$ a deadened particle (suffix); gender and number were forgotten, and $\eta\delta'$ $\delta\zeta$ was used for $\epsilon\phi\sigma\alpha\sigma$ as well as connected with a feminine noun. 4. The difference from the noun $\eta\delta\zeta$ was no longer felt; $\eta\delta'$ $\delta\zeta$ became = $\omega\phi\iota\lambda\epsilon$.

Pp. 454-460. F. Bücheler. The text of Persius. B. collects the $\alpha\pi\delta\tau\alpha\tau\omega\zeta$ mistakes; aside from these the agreement of a and C shows only 4 grave errors in our texts. Wherever editors have deviated from the traditional reading of aC we have to restore the MS reading.

Pp. 460-464. W. Deecke reprints, translates, and interprets the Tyrrhenian inscriptions found on Lemnos by Cousin and Dürrbach, and published in the Bull. de corr. Hell. X I, 1886. The inscriptions are the work of a branch of the Tyrrheno-Etruscans, which at the time of the general migration of that nation towards the Italian peninsula, separated from the rest and spread over the coasts and the isles of the Aegean sea.

Pp. 465-480. E. Lübbert. Pindar's hyporchema in honor of Hieron. In the quotation from Pindar by Arist. Av. 938 ff. we should write, not $\Sigma\tau\alpha\tau\omega\zeta$, but $\sigma\tau\alpha\tau\omega\zeta$, or rather in this sense $\sigma\tau\alpha\tau\omega\zeta$, an accentuation which is warranted for $\sigma\tau\alpha\tau\omega\zeta$ or $\sigma\tau\alpha\tau\omega\zeta$ in the sense of tribal divisions. Thus $\alpha\lambda\alpha\tau\alpha\sigma\sigma\tau\alpha\tau\omega\zeta$ becomes clear, 'he is expelled from the $\sigma\tau\alpha\tau\omega\zeta$ '.—A. Wecklein denies the existence of the form $\mu\alpha\sigma\theta\lambda\eta$ quoted by Hesychius; Weil was wrong in introducing it into the text of Aesch. Agam. 1025.—A. Gercke, in a note De Galeno et Plutarcho, replies to O. Crusius' article, Rh. Mus. XXXIX 581 ff. See A. J. P. IX 239.—E. Wölfflin reads *non macies* in Tibullus I 3, 47.—Ad. Sonny states that the frequent verbal agreement between Justin and Vergil is not due to Justin himself, but to Trogus Pompeius. He quotes 58 cases of intentional imitations of Vergil by Justin (i. e. Trog. Pompei).

Pp. 481-499. H. Nissen. The literary importance of the Monumentum Ancyranum. According to N. and others this document is an epitaph of the emperor Augustus. The contents are arranged according to groups, not in a chronological order, as in earlier Roman historiography. Suetonius, in his vita Augusti, followed it closely; he probably had a copy of the Monumentum before him.

Pp. 500-516. H. Usener. The Christmas sermon preached by Sophronius, the patriarch of Jerusalem, on the 25th Dec. 634 A. D., was hitherto incompletely known in a Latin translation. U. publishes the Greek text after a

Munich MS, No. 221, Saec. XV, and the collation of a Paris MS, No. 1171, Saec. X.

Pp. 517-548. Disagreeing from Mommsen (*Hermes* XXI 266), A. Elter explains SP and SPect on the tesserae of the Roman gladiators by *spectatus*, with the meaning of approved and designated for public exhibition. *Spectatus* meant he has been successful in the *spectatio*, he is a *spectatus*; thereby the *tiro* became a *veteranus*. 6 similar tesserae bear the inscription *spectavit*. E. explains this form as follows: From *spectari* was derived the neutral verb *spectare*, meaning to stand a *spectatio*; cf. the German, Er hat promoviert.

Pp. 547-559. F. Marx, in *De poetis latinis critica et hermeneutica*, emends passages in Lucilius, Plautus, Horace, Propertius, and Ovid.

Pp. 560-591. Ed. Meyer. The development of the tradition touching the constitution of Lycurgus. This tradition was very vague in Saec. V B. C.; in Saec. IV the principal data were fixed. M. shows that the story of the Delphic origin of the constitution of Lycurgus was brought to Sparta from abroad, and was not officially received before 400 B. C., i. e. during the reign of Lysander. Ephorus and his followers took the oracles relative to his constitution from a work on Lycurgus by the exiled king Pausanias. What Ephorus says concerning the division of the land among the citizens is not exact. Herodotus and Xenophon do not mention it, because it never took place.

Pp. 592-617. A. Ludwich contributes 25 pages of emendations of the epigrams in the Greek Anthology.

Pp. 618-626. O. Ribbeck. The composition of books V-VII of Varro's *De lingua latina*. The order observed by the author is not always easy to see; nevertheless there is a certain logical connexion between the different parts as well as a general harmony in conception and plan.

Pp. 627-644. N. Wecklein reads Sophocles *Oed.* Kol. 523 f. ἡνεγκα δοκῶν μὲν; 525 κακὰ ποιῶ—A. Ludwich emends Phlegon Mirab. c. 3 (R. Hendess, *Or. Gr.* 154) ἥξει δ' Ἰταλίην for ἥξει δ' εἰς Ἀσίην.—K. Schumacher. Δίθος Δάρτιος. Δάρτιος evidently is the modern Lardos, the name of a promontory and a village in the neighborhood of Lindos on Rhodes, where a hard blue limestone is found to-day.—G. Goetz. Camerarius and his studies in Plautus.—O. R[ibbeck]. Praxidica and the Parerga of Accius. Praxidica is the Greek πρᾶξιδίκη, a surname of Proserpina, and served as the title of the first book of the Parerga of Accius.—G. Gundermann. A fragment of Lucilius restored from the liber glossarum.—F. B[ücheler] reads Juv. 8, 148, sufflamine mulio consul, on the basis of the Florileg. Sangall., No. 870.—B. Simson. On the poem de viro bono.—A. Riese. The Roman sources for the German history. Notes on Tacitus *Germ.* c. 41 and *Sueton Domit.* c. 6.

Vol. XLII.

Pp. 1-14. H. Diels. Leucippus and Diogenes of Apollonia. Against Rohde, D. fixes the ἀκμὴ of Democritus about 420 B. C., and answers Natorp's paper, *XLI* 349 ff. On pp. 374-385 Natorp replies to Diels' attack and defends his views on Diogenes and Leucippus.

Pp. 15-27. A. Papadopoulos Kerameus discovered in the convent library on the isle of Chalki two MSS with letters of Julian the Apostate, six of which were hitherto unknown. They were published by him in the *Παλαιογραφικὸν Δελτικόν*. He now re-edits, with notes, the six letters, together with a discussion of the two codices and the emendations proposed by him.

Pp. 28-61. H. Nissen. On temple orientation. Continued from XL 370.¹ V. N. begins with a general survey on the ancient Greek custom as regards the bearings of temples. He distinguishes between the native popular orientation made with reference to the sunrise, and the foreign learned orientation with reference to the rising of the stars. The latter, however, is found very seldom in earlier times. The author examines the bearing of the Parthenon and the Erechtheion, as also that of the sanctuaries in many other Greek cities, in connexion with the question as to the date of the principal festival observed therein and that of their erection.

Pp. 62-80. Ingram Bywater publishes Scaliger's and de Labb 's MS notes on the veteres glossae verborum iuris. They are marginal notes from the original volume, lately in possession of Mark Pattison; cf. H. Haupt in Vol. XXXIV.

Pp. 81-101. Ed. Meyer. The development of the tradition touching the constitution of Lycurgus. Continued from XLI 560 ff. II. On the 4 *ρῆτραι*, which M. considers unauthentic. III. The origin and development of the legend concerning Lycurgus. The author argues that Lycurgus was originally the same as Lycoorgos, the Arcadian and Attic *Ζεὺς Δυκαῖος*. In an appendix M. speaks of the early genealogy of the royal families of Sparta.

Pp. 102-110. G. Heylbut. The MSS of the Politics of Aristotle. Collation of twelve leaves of the palimpsest Vat. gr. 1298, containing fragments of Arist. Polit. III and IV.

Pp. 111-117. O. Ribbeck, in a note on the lost scenes of the Bacchides of Plautus, attempts their reconstruction from the extant fragments, on a plan much simpler than that of Ritschl.

Pp. 118-121. A. Kopp. The fragment of Apion found in the Cod. Vindob. philol. philos. CLXIX contains an extract of Apion's commentary on Homer, shorter than the one published by Sturz, and yet covering the whole work.

Pp. 122-137. J. P. Meier. The tesserae of the gladiators. M. agrees with Elter in the explanation of *spectavit*; he believes, however, in a different origin of the formula, and refers the date on the tesserae to the contest when the tiro made his public d  but. *Gladiator spectavit* originated from *populus gladiatorem spectavit*. Equivalent to *spectavit* is the more solemn *spectatus*. The division of the combatants into *primi pali* and *secundi pali*, found under Commodus, did not originate at that time. Every gladiator became after his first public contest a *secundus palus* = *secunda ruditus* = *spectatus*, and when he had belonged to the troupe for a certain time he became a *primus palus* = *summa ruditus* = *veteranus*.

¹ See A. J. P. X 110.

Pp. 138-152. H. Tiedke defends Nonnus XLIII *πόθεν*, against Köchly, and Θ 45, 47 *δριδήσειν*, against Scheindler.—F. Dümmler reads Ξενοφάνης for Ξενόφων in Athenaeus IV, p. 174, and restores the lines.—F. Susemihl changes ἐβδομήκοντα in Diog. Laert. I 79 into ὄγδοηκοντα, so that the ἀκοὴ of Pittacus falls into Ol. 42, 2. A comment on this note by E. Rohde is found on pp. 475-478—E. Wölfflin corrects *amnium*, Quintil. X 1, 46, into *fluminum*.—F. Becher removes, Quintil. X 1, 79, the comma after *studiosus* and places it after *compositione*.—J. van der Vliet. *Ad Apulei Metamorphoses*, books VI-VIII.—The question, is the history of Herodotus completed? is answered by Ed. Meyer in the affirmative, in spite of VII 213.—K. Schumacher examines two misplaced Greek inscriptions found on Paros, but belonging to Delos.—F. B. A tomb inscription found at Cologne proves that the *ala classiana civium Romanorum*, originally stationed in the Bretagne, was removed to the Rhine, probably to coöperate with the fleet.—A. Riese has an additional remark to his article published in XLI 640.

Pp. 153-163. Edm. Pfeiderer believes that the nine letters of Pseudo-Heraclitus were written by one author, who, as he thinks, is identical with the composer of the apocryphal 'Book of Wisdom.' The writer probably was a Hellenistic Jew, living in Alexandria during the latter part of Saec. I B. C. Nos. 1-3 are an introduction, as it were, to Nos. 4-7; Nos. 8 and 9 appear to be an appeal in favor of *ισοκολιτεία* and *ισοτιμία* for the Jews of Alexandria and Ephesus.

Pp. 164-178. E. Klebs writes on the development of the city prefecture under the Roman empire, against Mommsen, who wrongly supports Tac. Ann. VI 10, against Pliny, Hist. Nat. XIV 145, and Sueton. Tib. 42, with reference to the appointment of L. Calpurnius Piso as *praefectus urbi*.

Pp. 179-197. F. Dümmler. On the historical writings of the first Peripatetics. I. The relation of the Politeia and the Politics of Aristotle to the *πολιτικά τὰ πρὸς τὸν καρδίαν* of Theophrastus; the work of Theophr. was largely made use of by Plutarch. II. The *νόμοι* of Aristotle were published in conjunction with his learned friend Theophrastus, and their supplement are the *νόμιμα βαρβαρικά*. Fragments of the latter are preserved in the *παραδόξων ἔθων συναγωγή* of Nicolaos Damascenus.

Pp. 198-208. F. Bücheler treats of Philodemos and the princely ideal in Homer, on the basis of a papyrus of Herculaneum published by Cirollo in 1844 (Herculaneum, voll. tom. VIII).

Pp. 209-225. G. Hirschfeld. The inscriptions from Naucratis prove that of the three conflicting statements found respectively in Herodotus, Strabo, and Apollonius Rhodius, as to the date of the founding of the city, that of Herodotus is the correct one. The form *H* prevails over *Θ* in these inscriptions. Remarks on the Greek inscriptions of Abu Simbel, belonging to the period of Psammetichus I. The Ionic alphabet shows three stages of development from the beginning of Saec. VII to the second half of Saec. VI B. C.

Pp. 226-232. W. Deecke prints notes on the interpretation of six Messalian inscriptions, published in *Notizie degli Scavi di Antichità*, 1884.

Pp. 233-238. A. Ludwich. Imitators and models of the poet Gregory of Nazianzus.

Pp. 239-250. Rud. Hirzel. The impeachment of Socrates by Polycrates and his defence by Lysias. Polycrates the Sophist composed the discourse for Anytus. This was answered by Lysias in his *Apology*, as also by Plato in the Anytus-episode of the *Menon*. Libanius, in his *Apology of Socrates*, made use of the work of Lysias.

Pp. 251-261. F. Marx. The Nausicaa episode in the *Odyssey*. The lines expressing Odysseus' feeling of shame over his nakedness are spurious. We have to connect ll. 127, 128 (where the *πτόρθος* is a *Ικετήριος κλάδος*), 130-134, 135 (... *ἐνπλοκάμοισι μετήλθεν*), 137, 138.

Pp. 262-275, 590-626. A. Gercke. Alexandrian Studies. I. (a) King Magas of Cyrene ruled either from 300-251 or 296-247 B. C. (b) Hieron II became archon and strategist in 270 B. C. and king in 265 B. C., not already in 270, as universally believed since Casaubon, on the basis of wrong statements of Polybius and Justin. (c) The marriage of Ptolemy Philadelphus to his sister Arsinoë took place between the years 276 and 270 B. C. II. Characteristic of the two Alexandrian poets, Theocritus and Callimachus; their relations to one another and to the court of the Ptolemies; chronology of their lives from internal evidences.

Pp. 276-285. H. v. Arnim. The sources of the tradition concerning Ammonius Saccas are the *Σύμμικτα ζητήματα* of Porphyry.

Pp. 286-309. J. Boehme. On the Catasterisms of Eratosthenes. Against the assertion of Maass (*Analecta Eratosthenica*) that Eratosthenes was not indirectly the author of the work.

Pp. 310-320. L. Friedländer. The enigmas in Petron. c. 58.—E. Wölfflin discusses Quintil. X 1, 60, 63, 65, and 69.—J. van der Vliet. Ad Apulei *Metamorphoses*, books IX-XI.—K. Schumacher reads *έπι τὰ λεπὰ* for *έπιτρόπων* in the inscription published, *Bull. de corr. Hell.* I, p. 88, No. 37, and prints additions to Insc. *Bull. VI*, p. 491, No. 4.—F. B. The oldest Latin inscription discovered by Helbig and Dümmler on a golden fibula in a tomb at Praeneste reads: Manios | med | *F*he | *F*haked | Numasioi, Manios made me for Numasius (Numerius, the owner of the fibula). We meet here for the first time the perfect *sfekad*; the combination of *F* and *h* proves that *F* had not yet the value of *f*, given to it in the later Latin alphabet, but was equal to *Vau*. The inscription runs from the right to left.

Pp. 321-361. E. Hiller. Contributions to the history of Greek literature; continuation from XLI 398. V. Homer a collective name. That Homer was ever held by common opinion in antiquity to be the author of the epic cycle is erroneous, and due to the deceptions of rhapsodists, etc., with misapprehension of the loci.

Pp. 362-373, 531-546. A. Otto sends critical notes and emendations to the *Silvae* of Statius, books I and II-V 5.

Pp. 386-425. O. Crusius. The collection of Greek proverbs by Maximus Planudes. On the MSS, history and editions of the work, with the most interesting passages quoted and illustrated. A collation of Laur. plut. LIX 30 (Florence) and Vaticanus 878 (Rome) yield a number of corrections and additions.

Pp. 426-435. G. Thouret examines the chronology of the years 218-217 B. C. against the wrong date fixed for Trebia by Matzat in the *Zeittafeln*.

Pp. 436-461. J. Ilberg. The manuscript tradition of the works of Hippocrates. An investigation of the MSS shows that the critical apparatus of Littré is incomplete and not reliable. I. proposes a new arrangement of the MSS into two classes.

Pp. 462-466. C. Wachsmuth draws deductions as to the topography of Alexandria, from a passage in the biography of St. Spyridion by Theodorus, Bishop of Paphos. The text was published in extracts by H. Usener in *Jahrb. für protest. Theol.* XIV 219. Neapolis is the settlement on the Isle of Pharos.

Pp. 467-471. J. Schoenemann. Herodicea. Herodicus followed Eratosthenes in reading Arist. Ran. 1028 *Μαρδονίον* for *Δαρείον*. There is a reference to the second edition of the Persae of Aesch., acted at Syracusae.

Pp. 472-488. F. B. defends his reading, 'suum,' in Juv. X 294; punctuates *ille sui, palpo quem* in Persius V 175, and refers the *Floralia* mentioned, not to the Roman festival, but according to CIL. IX 3947, to a rural fête. *Lucil. fr. 103*, Bährens, *Syll.* read *si dent* for *student*, *id. fr. 585* *arguta manu* for *argutamini*. *Julius Romanus ap. Charis p. 145, 29* read *Torces* (= *torques*) for *tores*, and for Pomponianus mentioned, cf. CIL. VIII 2391. *Pomp.* was younger than *Fronto* and a contemporary of *Jul. Romanus*.—A. Ludwich reads *Aesch. Eum. 76* *καν δ' ἡπείρον μακρὰς βεβὰς ἀμείψης τὴν πλανοστιβῆ χθόνα*. *Schol. Od. v 381* (*Cod. Ven. 813 M*) read *παρὶ Σοφοκλεῖ*, and cf. *Soph. Ai. 341*.—R. Schoell. The inscription of Cnidos, discovered and published by Ch. Newton in *Disc. of Halicarnassus*, etc., I, pl. xcii, No. 40, II 755, reads: *[Ἄθα]νάτοις | [θυ]βεντα | [δα]μονρύδες 'Αρ | [πο]κρά(ς) | ιδρύσατο | βωμόν*.—E. Hoffmann, *Epeur* on mirror in the *Bibliothèque nationale* at Paris (*Gerhard Etr. Spiegel*, III, pl. 181) and *Epiur* on one in the Berlin Museum (*ibid.* IV 335, No. 2) are equal to *Epeios*, and represent the eponymos of the *Epeians*, who, being defeated by Hercules, followed him and settled under his leadership in Latium.—K. Zange-meister reads, *Velleius I 17, 5*, *huius ergo procedentis in unum saeculum*, and II 109, I, *corona saltuum custoditum* for *corpus suum custodientium*.—E. Wölfflin. *Ad Sueton's Pratum*.—J. Cholodniak. *Prosepnais* or *Prosepnai*? Actual inspection shows that on the *speculum Cosanum* (*Ritschl, Pr. Lat. Mon. Ep. tab. XI M*) the older reading *Prosepnai* is the true one. The figure *S* at the end of the word is only a rude picture of a curl of hair.—M. Ihm. Three new inscriptions found in Cologne and Mayence. 1. A votive tablet to the *Quadriviae*. 2. A tomb inscription (fragmentary). 3. A dedication (also fragmentary).

Pp. 489-524. A. Kalkmann. Tatian's information concerning works of Greek art, in his discourse to the Greeks, cc. 33-5, are mostly fictions. His enumeration is merely an uncritical compilation from other works on Greek art, and not based on actual inspection, as he wants to make us believe.

Pp. 525-530. L. Mendelssohn. *De Zosimi aetate disputatio*. Reasons for fixing the date of the work of Z. between 450 and 501 A. D., and not in the first half of the century, as Jeppe (Rh. Mus. XXXVII 425).

Pp. 547-558. A. Ludwich. The Homeric hymn, No. 19, to Pan shows no traces of the Alexandrian artistic period, nor is it a make-up from several poems. L. places ll. 8-11 after l. 27; and 37, 40, 39, 38, and 41 in this order, with some changes of reading.

Pp. 559-581. B. Niese. *Straboniana*. Continued from XXXVIII 567.¹ VI. The acquisitions of the coasts of Pontus by Mithridates VI. A detailed narrative of the origin and progress of M.'s conquests on the Euxine, by a comparison of Strabo's account, and the decree passed by the inhabitants of the Chersonesus in honor of Diophantus, the general of M. (Ditt. Syll. I 371). VII. The last tyrants of Athens. Athenio, mentioned by Posidonius in Athen. V 211e ff., is distinct from Aristio, mentioned among others by Appian, Mithr. 28 ff. and Pausan. I 20, 5 ff., he is a predecessor, ruling a few months of the summer 88 B. C.

Pp. 582-589. F. Bücheler. Old Latin. Continuation from XXXIX 427.² Distinction of Latin words into three groups. 1. Such as are common to all the Indo-European languages (*pater*). 2. Such as are specifically Latin (*patronus*), and 3. Words borrowed from sister-tongues. Another paragraph treats of Old-Latin intersonantal *f*, as in *profat*, *Safino*, *scrifont*, *verfom*, *sifilare*, *tafanus*, *Alfurnus*, etc. The written language expressed this sound by *b*, while the popular tongue preserved it, whence it passed later on into the Romance languages. B. derives *barge* from *βᾶρος* (barica), and *soin* from *sonium*, sorrow. This *sonium* is equal to *senium*, but different in its origin from *senium* = *senectus*, notwithstanding their similar meaning. *Sonium* is the low-Latin, *senium* the literary form. The root is the same as in the German verb 'schwinden' and the Greek *σινος*.

Pp. 627-633. Reprint of a letter of Philip Buttmann, dated 1817, to B. Naeke apropos of the latter's edition of the fragments of Choerilus.

Pp. 634-644. A. Ludwich denies the existence of the plural form of *πρόσωπον* for the poets Colluthus and Nonnus, and emends accordingly.—K. Schumacher. The narrative in Livy XXXIII 18 is confirmed by an inscription published in Bull. de corr. Héll. VIII 358 on the conquest of Πισίνη and Κύλλανδος.—C. Weymann shows that Alcimus Avitus (Carm. IV 499) *Inter se tumidos gaudet committere fluctus*, is a transformation of the obscene line Martial I 90, 7.—S. J. Werner has discovered in a Zurich MS, C. 58 (275), Saec. XII, a shorter description of the dies Aegyptiaci than that published by Schmitz, Rh. Mus. XXIII 520. It consists of 22 lines in poetry and a prose index.—G. Mollat calls attention to three incunabula hitherto unknown, preserved in the library at Cassel. They are Cicero de officiis, sine loco et anno; Aesopus fabulae XXXIII trad. Laurentius Valla, Nuremberg, and Auctoritates variorum, Deventer 1497, Jac. de Breda.

W. M. ARNOLT.

¹ See A. J. P. VII 534.

² See A. J. P. IX 237.

NEUE JAHREBUCHER FÜR PHILOLOGIE UND PAEDAGOGIK. 1888.

Fascicle I.

1. Beiträge zur deutung antiker namen. C. Angermann. 1. *Ικαρος*, *Ικαρος*, "Icarus," from root *sik*, "benetzen," "befeuachten." 2. *Sagra*, *Σάγρος*, from root *svag*, an old form of *sik*. 3. *Αθήναι*, "the heights," from which are derived *Ατθίς*, *Αττική*. 4. *Κιμωλός*, from root *κιμο*, Skr. *gjáma*, "dark," "whitish." Thus Miltiades is "the red" (*μιλτός*), *Κίμων* "the whitish." 5. *Aesis*, *Aesar*, *Isara*, from root *is*, "schwellen." 6. Names of places in -este. *Segesta*, "Starkenburg"; *Praeneste*, "Hochheim."

2. Zu Homers Ilias. A. Scotland. Δ 79-85 and E 267 are probably interpolations.

3. Biblische parallelen zu Homeros. Ul. Krenkel. A very interesting and apparently complete (30 pp.) collection of similarities in thought or expression.

4. Review of Cichorius' *de fastis consularibus antiquissimis* (Leipzig, 1886), by F. Rühl, Königsberg. This review is mainly an outline of C.'s work, which is praised in very high terms. It reaches the conclusion that the capitoline fasti are simply eine kontamination der Fasten des Macer und der von Diodor bis 328 benutzten.

5. *Conjectanea Pausanica*, by H. Hitzig, Zurich. Critical notes on I-VI.

6. *Tyrsenisches von Kyllene*, by K. Tümpel, Neustettin. On certain forms of the Hermes and Aphrodite cults.

7. Zu Sallustius, by Opitz, Dresden. Critical notes on Cat., Jug., and Col. 8, 9, 10, 17.

8. Das reciproke verhältnis bei Caesar durch *se*, *ipsi se* ausgedrückt, by R. Menge, Halle. The purely reciprocal relation in Caesar is indicated by either *inter se* or *se ipsi (ipsi se)*.

9. Review of Waltz's *Oeuvres d'Horace*, by R. Robrik, Belgard. This edition by Waltz (professor at Bordeaux) is intended mainly for advanced students in Horace. It is a good, somewhat expurgated edition, and contains an excellent and satisfactory introduction devoted to the life and the language and meters of Horace. The text is mainly that of Keller and Holder (1888).

II. Über eine Trierer Caesarhandschrift, by M. Manitius. This MS has been employed in the composition of chapters 9-12 of the *gesta Treverorum*, which are taken bodily from Caesar's B. G. It takes, therefore, a middle position between the MSS of the first and second classes.

12. Zu Ausonius und Apollinaris Sidonius, by Manitius. This has to do with the assertion of Sidonius that Anthemius in his youth learned all the wisdom of Greece, including the sayings of the Seven Wise Men. Some of these he quotes. The present article is to show that these quotations are from the 'Ludus septem sapientum' of Ausonius, or an abbreviation of it.

Fascicle 2.

13. Zur geschichte und composition der Ilias (continued). K. Brandt. V. Über eine zweite bearbeitung der alten epopöe vom zorne des Achilleus. H 313-K 579 comprise a late extension of the original "Wrath of Achilles," which latter, B 42-H 312, is to be assigned to a date near the first Olympiad.

14. Zur Katharsis des Aristoteles. K. Göbel. G. compares Plat. Leg. VI 790e, *δειμαίνειν*—*έμφρονας ἔχειν*.

15. Die neueste übersetzung des Anabasis. G. K. A sarcastic notice of one of the publications of the enterprising Ph. Reclam.

16. Zu Platons Politeia. K. J. Liebold. Very interesting critical notes on 19 passages.

17. Vermischte bemerkungen, 37-50. F. Rühl. A series of miscellaneous notes, the longest being on the order of the books of Diyllos, the division of the works of Philistos, and the date of Kleitarchos's "floruit."

18. Zu Hesiodos Theogonie. A. Ludwich. A note on 48.

19. Review of Merguet's Lexicon zu den philosophischen schriften Ciceros mit angabe sämtlicher stellen (erster band), by M. Hözl. It has been with praise and pleasure that the special lexicographical work of Gerber and Greff (lexicon Taciteum), and of Merguet, Meusel, Menge, and Preuss, who have published Caesar-lexica, have been welcomed. In 1884 Merguet finished his lexicon to the Orations of Cicero; he is now undertaking the production of a lexicon for the Philosophical writings. There are to be about 60 lieferungen (12 each year), 8 of these constitute the first volume, and are very favorably reviewed in the present article.

20. Über die handschriften von Ciceros Deiotariana, by C. F. W. Müller, Breslau. A refutation of Nohl's classification of the MSS as he has given it in his "Orationes selectae," published by Tempsky-Freitag.

21. Zu Vergilius Aeneis, by Th. Maurer, Mainz. Critical notes on X 107 and 279.

Fascicle 3.

22. Euphorionea. G. Knaack. I. A list of words used by Lycophron which are found also in Euphorion. II. A number of fragments referred to the Chiliades and an attempt to outline the contents of the poem.

23. Analecta medica. M. Wellmann. I. The physician Petro, mentioned by Celsus and by the scholiast upon II. A 624, is identical with Pliny's Peteichus and Galen's Petronas. II. On the relation between the scholiasts upon Nikander and Dioskorides.

24. Zu Sophokles Antigone. Th. Breiter. Notes on 287 and 392.

25. Zu Platons Apologie. O. Apelt. In 19 c, for *μή πως ἔγω*, read *μή ποθεῖς ἔγω*.

26. Kritische bemerkungen zur geschichte Timoleons (cont. from Jahrb. 1886, p. 319). Ch. Clasen. The narrative of Diodoros, drawn from Theo-

pompos, is more trustworthy than the prejudiced account which Plutarch gives, and which may be referred to Timaios. The colonization by Timoleon took place after the overthrow of Syracuse, and after the peace with the Carthaginians. The battle of Krimisos was not earlier than 340-339.

27. *Ac und atque vor consonanten*, by P. Stamm. This article embodies an attempt to prove from Cicero, Caesar, Sallust, and Livy these points: (1) *atque*, as well as *ac*, is very common when within one and the same sentence one idea is added to a preceding one; (2) *ac*, and not *atque*, is used when a whole sentence, or a rather fully developed clause, is appended, in which case there very frequently stands after *ac* a negative, a preposition, a conjunction, or an adverb; (3) after expressions of likeness or unlikeness both *atque* and *ac* may stand.

28. *Zu Ciceros Briefen an M. Brutus*, by O. E. Schmidt, Dresden-Neustadt. The critical treatment of a number of passages as an illustration of how S. understands the text has been improved. He repeats his views of the critical apparatus as he has set them forth in his edition of the letters.

29. *Zu Aeneis und Ilias* (vgl. Jahrb. 1886, s. 500-502), by Th. Plüss. An analysis of the episode of Nisus and Euryalus with the purpose of showing Vergil's manner of scene and character sketching.

30. Review of the *Zeitschrift des vereins zur erforschung der rheinischen geschichte und altertümern zu Mainz*, hgg. von W. Velke (dritten bandes, viertes heft). This makes special mention of the work of Heim and Welke, and reviews it favorably.

31. *Zu Silius Italicus*, by L. Bauer, Regensburg. Critical observations on a large number of passages.

Fascicle 4.

32. *Homerische probleme* (continued). F. Weck. Critical discussion of six passages in the Iliad.

33. *Athene-Mentes in Ithake*. A. Scotland. S. defends the traditional reading in Od. *a*, and suggests a number of interpolations in different places.

34. *Zu Hesiodos*. A. Ludwich. The form of the word *'Ωυλίη* in the *Antimachos* MS, Od. *a* 85, is precisely the same as found in Hesiod.

35. *Bemerkungen zu Aristophanes*. W. Pökel. Critical notes on 42 passages from the different comedies.

36. *Zu Ovidius Metamorphosen*. A number of textual criticisms on books IV to XIII, by F. Polle, Dresden.

37. *Über se und inter se*, by K. Göbel. A reply to Menge (fasc. 1). In the case of transitive verbs in which the idea of reciprocity already rests, like *coniungere*, *conciliare*, *disiungere*, *disparare*, the mutual relation is usually indicated simply by the reflexive pronoun. *Ipsi se*, or *se ipsi*, in Caesar serves not to express reciprocity, but to intensify the subject.

38. Review of H. J. Müller's *L. Annaei Senecae oratorum et rhetorum sententiae divisiones*, by R. Opitz. A very favorable review, although in a

number of places O. proposes certain corrections or additions. The work is one which has been actually needed and cannot be ignored by any future student in Seneca.

39. Zu Seneca Rhetor, by M. C. Gertz, Kopenhagen. Proposed emendations.

40. Zu Persius, by H. Blümner, Zurich. On I 80. It is proposed to read *farrago* for *sartago*.

41. Chronologische vorurteile, by W. Soltau, Zabern. In reply to Niese's claims concerning the chronology of Diodorus, published in the *Gött. Gel. Anz.* 1887, pp. 831 ff.

42. Zu Livius, by Berndt, Herford. Critical note on XXI 8, 4.

Fascicles 5 and 6.

43. Zu Lysias. A. Weidner. Textual criticism of a number of passages from orations 10-31.

44. Das Griechische heer bei Plataiai. J. Beloch. The total strength of the Greek army must have been somewhat over 60,000, a number which was seldom surpassed in later Greek history.

45. Der überfall von Plataiai. A. Bauer. A vigorous argument against Junghahn's theory (Jahrb. 1887, p. 748 ff.) of a second recension of the works of Thucydides.

46. Zur nautik der alten. R. Oehler. The hitherto accepted interpretation of *λογγῶνες* (*τρόποι λιθοι*) is correct, Breusing to the contrary notwithstanding.

(17). Vermischte bemerkungen, 51-63. F. Rühl. Notes on various passages from Livy, Justin, Vegetius, etc., with a discussion of the question of the founding of Kyme in Italy.

47. Zur Anthologia Palatina. H. Stadtmüller. Critical notes upon 10 passages.

48. Zu Kallimachos. E. Dittrich. In fr. 172, for *γννη* read *γράνη*.

49. Diphilos und Hikesios. M. Wellmann. The physician Diphilos is the source from which Hikesios drew his material.

50. Über die poetischen fragmente des Asinius Pollio, by F. Harder, Berlin. Ausser dem zweifelhaften worte *caminus*, das einem verse entstanden sein kann, besitzen wir von des Asinius dichterischer thätigkeit nichts als den rest eines mutmaszlich galliambischen verses, an dem eine kühnheit des ausdrucks auffällt: *Veneris antistita Cuprus*.

51. Zum Catonischen gründungsjahre Roms. L. Triemel. This is directed against Unger's hypothesis, namely, the year 739.

52. Auguralia, by P. Regell. On Fest. 241b 31, and 333a 9.

53. Zu Horatius, by E. Anspach, Cleve. In reply to E. Schultze (Jhbr. 1887, pp. 621-627); this is therefore written in defense of the genuineness of c. III 30, 2.

54. *Ad Orientium*, by E. Bährens. Critical notes.

55. *Zu Seneca und Minutius Felix*, by E. Bährens. Critical notes.

(20). *Über die handschriften von Ciceros Deiotariana*, by H. Nohl. In reply to C. F. W. Müller (Jhbr. 1888, p. 138) in defense of his classification of the MSS.

56. *Die quellen von Charisius I 15 and 17*, by F. Bölte, Frankfurt-am-Main. This discussion covers forty pages of this number of the Jhbrr., and constitutes a series of "kritische beiträge zur geschichte der römischen national-grammatik."

57. *Zu Tacitus Historien*, by F. Walter, München. On I 66.

E. B. CLAPP.

W. E. WATERS.

HERMES, 1887.

III.

H. Schrader. *Die Ambrosianischen Odyssee-Scholien*. An attempt to sort these Scholia and to fix more accurately their age and value than had been done by Dindorf. Of the latter's work S. says, with some exaggeration, possibly: "ein Symptom des unerhörten Zustandes des uns bei Dindorf gebotenen Scholienmaterials der Odyssee." The three MSS are independent of each other as far as the scholia are concerned; consequently there is no prospect of reducing the bulky material to a more modest compass.

I. Beloch. *Das Attische Timema*. B. reiterates his contention (against Boeckh and the recent editor of the Public Economy) that the assessment of the first class of taxpayers did *not* amount to one-fifth of the assessed value. Incidentally Beloch claims that there was a system of taxing real estate by assessing the demes, quoting C. I. A. II 1055: *καὶ έάν τις εἰσφορὰ ἵπερ τοῦ χωρίου γίγνηται εἰς τὴν πόλιν, Αἰξωνέας εἰσφέρειν*; also II 1059: *έάν δέ τις εἰσφορὰ γίγνηται ἀπὸ τῶν χωρίων τοῦ τιμήματος, τοὺς δημότας εἰσφέρειν*.

Th. Thalheim. *Zu Deinarchus*. Critical notes on the text. Very close study is everywhere manifest, but it is very doubtful whether the difficulties emphasized in many cases ought to be considered sufficient cause for changing the text. The faulty and awkward expressions may be chargeable to the author himself.

G. Heylbut (Hamburg) publishes a MS of Ptolemaeus, *περὶ διαφορᾶς λέξεων*, in which Ammonius is followed to a great extent; still there are many things not found in that writer. Distinction is made e. g. between *ρής* and *μνκτῆρες*, *φεύγει* and *ἀποφεύγει* in the legal sense, between *ἀπολογεῖσθαι* and *ἀπολογίζεσθαι*, *άμφι* and *άμφις*, *άνάμνησις* and *ἴπόμνησις*, *άμα* and *όμοῦ*, *θεατῆς* and *θεωρός*, *αἴθε* and *διθελον*; *οὐδέποτε* to be used of past or future, *οὐδέποτε* of the past only: "ώστε οἱ λέγοντες οὐδεποτε γενήσεται σολοκίζουσιν;—τιμωρεῖν and τιμωρεῖσθαι; ή χάραξ and ὁ χάραξ, ἐπίκουροι and σύμμαχοι, ἐνεκα and χάριν, δεσπότης and κύριος, διφείλημα (public debt), χρέος (private); ἀναβάλλεσθαι and ὑπερτίθεσθαι, ἀρρωστος and ἀρρωστῶν, εὐφυῆς and εὐμαθῆς. Useful for younger students is the following definition: ή ἀπὸ πρόθεσις τῆς παρὰ διαφέρει· ή μὲν

γὰρ ἀ πὸ τίθεται ἐπὶ τῶν ἀψύχων, οἷον ἀπὸ Ἀθηνῶν ἔρχεται, ἢ παρὰ ἐπὶ τῶν ἐψύχων οἷον παρὰ Σωκράτους ἔρχεται. The positive character of *aiδῶς* and the negative of *αισχίνη* are well marked. Other instructive distinctions are made between *χλαῖνα* *χλανίς* *χλαμύς*, *λαχεῖν* and *κληρόνοσασθαι*, *ἀτέχνως* and *ἀτεχνῶς*; *ἄχρι* and *ἄχρις*, *διπλοῦς* and *διπλάσιος*, *δτι* and *διδτι*, *οίκαδε* and *εἰς οίκον*, *σημεῖον* and *τεκμήριον*, *εὐφραίνεσθαι* (defined as intellectual and sentimental pleasure), *ηδεσθαι* (sensuous, a distinction not borne out by classic Greek); *κιβωτὸς* and *κίστη*. The proper designation of the stages of life is given as follows: *βρέφος*, *παιδίον* *παιδάριον*, *παιδίσκος*, *παῖς*; the next stage *πάλης* or *βούπαις* or *ἀντίπαις* or *μελλέφηβος*; then *ἔφηβος*, *μειράκιον*, *μειράξ*, *νεανίσκος*, *νεανίας*, *ἀνήρ μέσος*, *προβεβηκός*, also called *ώμογέρων*, *γέρων*, *πρεσβύτης*, *εσχατογέρων*. The Atticistic tendency of the collection is evident from the article on *ἀπελεύθερος* and *ἐξελεύθερος*: “*ἡ δη μέντοι καὶ ἀδιαφόρως χρῶνται τοῖς ὄντομασιν.*” The drift of the list is rather phraseological than antiquarian; there are but few articles like that on *μέτουκος* and *ἰσοτελής*.

H. Diels. Herodotus and Hecataeus. Diels dissents from those who hold that Herodotus derived nothing whatever from literary tradition, while he rejects the view of those who consider Herodotus a clever and unscrupulous compiler. Hecataeus of Miletus seems to have been almost the only one of whom Herodotus made considerable use. First Diels discusses the authorship of Hecataeus, and claims for the fragments substantial authenticity. He traces allusions to Hecataeus particularly in the account of Egypt (Bk. II). The passage in which the Delta is called a “gift of the Nile” Diels considers a bodily transfer from Hecataeus; and he further compares Hdt. II 77 with Hecataeus fr. 290 (Müller). (The expression in Hermogenes, *de Ideis* II 423, ‘*Εκαταῖος παρ’ οὐ δὴ μάλιστα ὀφέληγει ὁ Ἡρόδοτος*, refers to style.) The account of the crocodile and of the hippopotamus in Hdt. II 68, 71, according to Eusebius *Praepar. Ev.* X 3, p. 466, is copied from Hecataeus. An earmark of Hecataeus’ compositions seems to have been his fondness for etymology (as it was a weakness of his contemporary Heraclitus of Ephesus), and Diels, following this clew, attempts to identify a number of passages in Stephanus Byz. as Hecataean.

C. Robert. Archaeologische Nachlese: Atlanta (vase-painting at Bologna), the Sibyl of Marpessos (on certain paintings of Pompeii), birth of Apollo (lid of the Borghese sarcophagus).

Kubitschek (Vienna). Civitates mundi: according to a stray date in a Paris MS (ninth century) there are “*in hoc mundo*” 5627 “civitates.” Kub. finds that this approximately agrees with Ptolemy’s geography, both cities and tribes being counted.

The same. On the text of the Geography of Ravenna (last edition by Pinder and Parthey).

IV.

Kaibel. Sententiarum liber quartus. Critical notes on passages in Aristophanes’ *Thesmophoriazusae*, Thucyd. VIII 67 (*ἀνατρέπειν*), Athenaeus, Simonides fr. 47, Apollonius Rhodius, Timon of Phlius (in Sextus Empiricus), Hom. Iliad.

Rassow. *Zur Hekabe des Euripides.* R. maintains that vv. 92-97 cannot be genuine because they involve a grave discrepancy in the economy of the drama. As a matter of fact it is not known that Polyxena is to be the specific victim at the tomb of Achilles before Ulysses enters upon the stage. From this Rassow infers that the extant parodos has been "worked over," the traces being particularly manifest in 92-97, 104-143, 187-196, 267-270. He also calls attention to the apparent discrepancy between the words of the chorus 98-103 compared with 444-450, a discrepancy exaggerated, as it seems to me. By such means the trace of the 'ueberarbeiter' is found or seen elsewhere.

Rothstein. Critical notes on (Ps.-Longinus) *περὶ ὑψοῦ*.

Th. Mommsen. *Die Römischen Provincialmilitzen*; cf. *Hermes*, Vol. 19, 246. Mommsen gives a list of such troops (1-300 A. D., in the provinces) which appear neither as *cohortes* nor *alae*, in Spain, Britain, Gaul, Alpes Maritimae, Raetia, Noricum, Pannonia, Dacia, Cappadocia, Syria, Mauretania. These troops were militiamen, an institution which was confined to a portion only of the imperial provinces, none being found in the senatorial provinces. These troops rank below the regular imperial troops.

R. Schöll (Polycrite) discusses a painting on a marble slab in the Central Museum at Athens: a man and a girl, "Lysimachos" and "Polykrite"; the letters suggest the period 479-431 B. C. Polycrite, daughter of Lysimachus (cf. Plato's *Laches*), is known as the grandmother of Aristides, the granddaughter as well as the son receiving support from the public treasury (Plutarch, *Aristides* 27); the marble slab, however, bears the image of a young man, probably a son of Lysimachus and brother of Polycrite. Schöll quotes the general mode of procedure under which such bounties were bestowed, from an inscription published by Kumanidis, *Ἀθηναῖον* VI 271. Among those who received *σιρῆνας* in the Prytaneum were also the interpreters of the Delphic oracles (*ἴξηηγαταὶ Πιθθόρητοι*), such as Lampon, the contemporary of Pericles and Hierocles. Of these interpreters there seem to have been regularly three.

E. Maas. *Untersuchungen zur geschichte der Griechischen Prosa.* I. On the extant speeches of Gorgias. There is a composition extant among the writings of Hippocrates entitled *περὶ φυσῶν*. Choice of words and arrangement stamp this performance as Gorgianic. Parisa, Parisoseis, Homoioteuta, etc., occur in profusion, and the performance closely resembles the typical speech of Agathon in Plato's *Symposion*. The same combination of rhetorical figures is found in the Eulogy of Helen, preserved in the MSS as of Gorgianic authorship. This latter work has evidently served as a model for passages of the former. The fact that Isocrates' *ἐγκώμιον Ἐλένης* does not allude to Gorgias' eulogy does not prove anything against it. The excess of rhetorical adornment in the Gorgianic Helen should not be adduced as an argument against genuineness; cf. Dionys. Hal. Lys. 3: *ἐν πολλοῖς πάνυ φορτικὴν καὶ ἵπερογκον ποιῶν τὴν κατασκεψὴν καὶ οἱ πόρρω διθυράμβων φθεγγόμενος.* This speech, as well as the Defence of Palamedes, Maas considers to be genuine, the absence of individual traits in the latter notwithstanding. [Whether the fact that avoidance of hiatus is observed in Gorgias is sufficient basis for the inference that Isocrates learnt this from Gorgias may be doubted.—E. G. S.] As to date,

Maas compares Antiphon V and promptly infers dependence in the latter from a few stray and slender data; hence the Palamedes is older than Antiphon V—is, in fact, the oldest piece of Attic prose we have.

2. Herodotus and Isocrates. The political debate (Hdt. III 80-82) on the choice of different forms of government is a *τόπος κοινός* such as the Sophists were wont to start, and Maas infers from the occurrence of similar ideas in Isocrates that both derived their ideas from a third source, perhaps the *καταβάλλοντες λόγοι* of Protagoras.

Mommsen. Symbols for numbers and fractions. Earlier figures (letters) for 50, 100, 1000, etc., became obsolete. The symbols for fractions are based on the corresponding words, being the initials of the latter: S *semis*, Σ *semuncia*, T *teruncius*, etc. Further details treat of the designation of weight, of copper and silver money: HS for the system of sesterces, * for that of denarii.

Hülsen (the pomerium of Rome in the imperial era) revises the material with which Jordan operated, e. g. the following inscription: "ex. S. C. collegium augurum auctore Imp. Caesare Divi Traiani Parthici F. Divi Nervae Nepoti Traiano Hadriano Aug. Pont. Max. Cos. IIII Terminos Pomerii restituendos curavit." A kindred *cippus* (of Claudius) was found in 1885, evidently in its original position. Details of Jordan's views are corrected.

B. Kübler. Notes on Julius Valerius de rebus gestis Alexandri, a critical edition of which is said to be urgently required. It was first discovered by Angelo Mai in 1817 (reprinted Frankfort, 1818), and later also published by C. Müller as an appendix to Dübner's Arrian, Didot, Paris, 1846. There are but two MSS, one at Milan, of the ninth century, and one at Paris, of the fourteenth.

Miscellen. *μάσθλης* (Br. Keil) is of the third declension, -ηρος, not of the first, and becomes obsolete after the fifth century.

E. G. SIHLER.

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EDITORIAL NOTE.

The editor of the AMERICAN JOURNAL OF PHILOLOGY desires to express his deep obligations to Professor CHARLES FORSTER SMITH, of Vanderbilt University, who has kindly undertaken to read the proofs of this number.